

IMPROVEMENT ERA.

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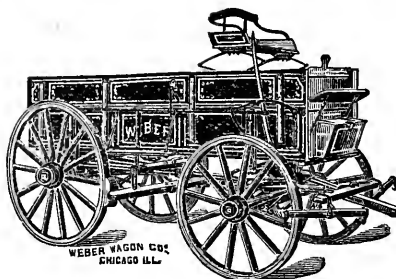
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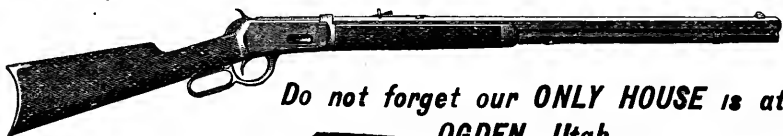
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GOVERNOR J. WILSON SHAEFFER.
1870.

IMPROVEMENT ERA.

VOL. IV.

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No 5.

THE GOVERNORS OF UTAH.

J. WILSON SHAFFER.

Before naming the principal events in the career of J. Wilson Shaffer, the seventh governor of Utah, let us briefly revert to the main incidents of historical importance which took place during the incumbency of his predecessor, Governor Charles Durkee, whose biography appeared in the February ERA.

The Black Hawk Indian war broke out in 1865, and continued until the close of 1867, though occasional raids were made by the Indians as late as the summer of 1869.

The settlers in Sanpete and Sevier counties were the principal sufferers; companies of militia were called from the northern towns in 1867, to aid the settlers in southern Utah, and to protect their interests. Nearly all the settlements on the upper Sevier, as well as those in Kane county, were deserted, the inhabitants fleeing to older and stronger places for safety. A treaty of peace was made with Black Hawk, in August, 1867; and, a year later, with his sub-chieftains and their refractory followers.

This war was the last effort of the red men to hold dominion over

their native soil, and with it, the war-whoop and scalping knife vanished from Utah history, and the descendants of the once fierce warriors have bent willingly to the colonial yoke of the white man. They now live in little colonies in different parts of the south, assisted in their scanty wants by the charitable hands of the race who subdued and gained dominion over them. They walk cheerfully in the compulsory paths of peace.

The expense of these years of war to Utah is told in General Clawson's report to the War Department at Washington, under date of February 9, 1869. Vouchers are shown which place the total cost at \$1,121,037.38, not including charges for a vast amount of service in the home guard, and for many private losses. This report was officially endorsed by Governor Durkee who certified that the accounts are just, that the expenses were absolutely necessary, and were sanctioned by him. The legislature memorialized Congress for an appropriation of a million and a half dollars to cover the expense and losses, but to this day, this just debt of the government remains unpaid.

In 1867-8-9, there was a war of grasshoppers more costly and serious than the depredations of the red men. Clouds of the pests darkened the sun; their migrations sounded like the roaring of mighty winds. Complete destruction of all vegetation followed their dreadful invasion. The Union Pacific railroad was approaching, and many of the farmers, whose families must otherwise have suffered for food, found employment on the great overland highway, which was completed into Ogden on March 8, 1869. President Brigham Young had the contract for its building from Echo to Ogden. On the 17th, ground was broken for the construction of the Utah Central to Salt Lake City, by President Young.

The establishment of Z. C. M. I., in 1868, with branches in many of the wards of the territory; the new impetus given to education by the appointment of Dr. John R. Park to the presidency of the University of Deseret, in March of the year following; the general beginning of trade consequent upon the arrival of the railroad; and the opening of the U. S. land office in March, 1869, are among other important events occurring during the Durkee administration.

Secretary S. A. Mann continued to act as governor after the

death of Governor Durkee, until March, 1870, when J. Wilson Shaffer, the seventh governor of Utah, arrived. Mr. Mann was a conservative ruler, and his short administration was made notable by his signing the female suffrage bill for which the women of Utah tendered him their thanks. He also received complimentary resolutions from the legislature. He remained in the territory, and after his retirement, September 5, practiced law in Salt Lake City.

Of the Shaffer administration, little good can be said. He was especially selected to carry out a crusade against the "Mormons," which had been carefully planned by Schuyler Colfax on his recent visits. President U. S. Grant had fallen into line with the Colfax plans, and the arrival of the new governor was the signal for the beginning of the judicial crusade which was to follow. The idea was to establish over Utah a firm federal rule, the plans of army interference and special legislation, once contemplated, having been abandoned. Governor Shaffer was the man selected to carry out the plan, and he was seconded, if not led, by Chief Justice James B. McKean. The two were doubtless among the most pronounced enemies that the "Mormons" of Utah have ever had. The population was mostly "Mormons," for out of the 86,786 people then residing in the territory only two or three thousand were not of their faith.

Governor Shaffer was from Freeport, Illinois, and was an old comrade of John Aaron Rawlins, to whom doubtless he owed his appointment. Rawlins was assistant adjutant-general to President Grant, in 1861, and secretary of war in 1869. When Governor Shaffer came to Utah, he was suffering from an incurable disease, and was well aware that he only had a few months to live, but he accepted the office as a trust and mission from the president. He was born July 5, 1827, in Union County, Pennsylvania, but had lived in Illinois for more than twenty years, which may or may not account for the bitterness he entertained against the "Mormon" people. He rendered excellent service in the Civil War, and was a man of settled convictions, discharging what he deemed duty, with great fidelity. He had an iron will—coupled with force, energy and patriotism—but with it he possessed a fearful prejudice.

On February 1, 1870, he was appointed, and arrived in Salt Lake in the latter part of March. Prior to his coming, he did all in his power to have the Cullom bill, then pending in Congress, passed. This extraordinary measure was to confer unlimited power upon the governor.

"Never after me, by God," he is said to have exclaimed soon after his appointment, "shall it be said that Brigham Young is governor of Utah." His arrival in Utah was the signal for the organization of the anti-"Mormons" into the Liberal Party which was first named at a convention in Corinne, Box Elder county, July, 1870, when General Maxwell was first nominated for Delegate to Congress. Because of his having signed the woman suffrage bill, and for other friendly acts to the "Mormons," shortly before the governor's arrival, Secretary Mann, it is believed, was deposed in July of the same year, being succeeded by Secretary Vernon H. Vaughn, of Alabama.

It was believed in Washington that military force was necessary to back the actions of the governor and to protect the non-"Mormons" and their property, but it was understood that such military should only be used as a "moral force." Hence, it was decided to quarter fresh troops near Provo, at Camp Rawlins, named in honor of the late secretary of war.

On the 16th of August, Lieutenant-General Daniel H. Wells issued an order for a three days' drill of the Nauvoo Legion, the militia of the territory, which at this time included about thirteen thousand efficiently armed, drilled and equipped men. This gave the governor a chance to do what he had threatened—to depose Brigham Young from the position of "Governor *de facto* of Utah." The governor's office, it will be remembered, included that of commander-in-chief of the Nauvoo Legion which non-"Mormons" declared had been for years under the control of President Young. On September 15, Governor Shaffer, returned from a trip west, and immediately issued, without authority of law, proclamations countermanding the order of General Wells, forbidding all muster and drills, and appointing P. E. Connor major-general of the militia of Utah Territory. After a great deal of correspondence on the subject, General Wells directed that the fall musters in the various military districts be postponed. The Nauvoo Legion, though

having drilled annually for eighteen years prior to that time, was never again assembled.

Concerning this step of the governor, Historian Bancroft says: "The proclamation was ill-advised, and for what purpose it was issued, save as a peurile expression of the governor's authority, does not appear."

The United States soldiers, of whom there were several hundred in Forts Douglass and Rawlins, from this incident deemed themselves masters of the situation. A party of fifty from the latter camp, just one week after the virtual disbanding of the militia, made a raid on Provo, on September 23; they were armed with bayonets, guns and revolvers, and crazed with whiskey. They had a grievance against a citizen, Alderman W. Miller, because he had refused to let them have his hall to dance in. The bishops also had counselled the young people to avoid mingling with the soldiers. For these reasons Miller was dragged from his room, and his house demolished. Signs and doors were broken down, and residences demolished. Defenseless citizens were paraded through the streets, beaten with rifles, and pricked with bayonets. The offenders were never brought to justice, the reason being that there was no harmony between General R. De Trobriand of Camp Douglas, commander of the forces, and Governor Shaffer.

A little over a month from this time, on Monday, October 31, 1870, Governor Shaffer died at his residence of consumption. Funeral services were conducted by Rev. G. M. Pierce, on the first of November, and the remains, followed to the depot by a large procession, were shipped to Freeport, Illinois, for interment, escorted thither by a guard of Free Masons.

Governor Shaffer was dead, but the crusade which he encouraged and fostered during his short reign of seven months lived many years thereafter.

THE FINDING OF OLGA.

A LOVE STORY OF PIONEER DAYS, IN TWO PARTS.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," ETC.

PART SECOND.

IV.

Sergeant Lusk performed his errand, and in due time returned to his company at the front. The last emigration had safely passed, and now their only duty was to watch the movements of the invaders, and do what they could to impel their progress. Sid acted strangely, Horace thought. He would say very little of Olga, except that she was a nice girl, and that the train had reached home safely, so he had heard. It was only accidentally that Horace got an inkling of the true state of affairs, by hearing a fellow-soldier joke with Sidney about that Danish girl and the great "mash" he had made.

So Horace said but little to Sid, but attended strictly to duty. They were now sometimes very near the troops, and oftentimes in danger. On one occasion, they had ridden to the crest of a hill within plain sight of the army, and Horace had the unpleasant sensation of hearing a bullet sing by his ear. They never fired a shot in return, so there was no actual fighting.

It is not the purpose of this narrative to tell the story of the "Echo Canyon War." It is enough to say that the government troops were compelled to go into winter quarters outside of Utah. Most of the Utah militia went to their homes, while a small guard

was left in the mountains. Sid went home, and it fell to Horace's lot to remain for sometime into the winter. A number of times he had been dispatched with orders and messages, and each time he had been prompt and exact.

Winter came early that season, and it came fierce and fast. The Utah boys were not any too warmly clad, and they would have suffered, perhaps, had it not been for the warm fires of patriotism which burned within their souls, and tempered the outward winds and storm.

Horace would have liked to go home to see how the folks were getting along, especially his mother, and, yes, and Olga. No doubt Sid was making the best of his opportunities; but stay at his post of duty he would, if it were all winter.

One day the captain called Horace into his tent and asked him if his horse was in good condition.

"I think so, sir, about as good as any of our animals."

"Well, I have a very important message which must be sent to Salt Lake. The roads are bad and may contain many snow-drifts, but I think you will be able to get through. Will you go?"

"Certainly, I think I can get through if anybody can."

"Thank you, brother; and God bless you on the way."

Early next morning, Horace started. It was early in December. The snow was quite deep, as more of it had fallen during the night. And the sky looked as if the storm was not yet over; but Sergeant Lusk's tune was merry, as he rode down the canyon and let his horse pick his way slowly. He felt for his package of dispatches. They were safe in his inside pocket, next to his own letter and photograph, a photograph of a round doll-like face, with head of smooth hair parted in the middle. He had not yet seen the original, he thought. True, it had been suggested to his mind that the girl by the brook, was Olga, but he could not make her face agree with the one in his own mind, derived he supposed, from studying the picture in his pocket. The two faces would not harmonize. There was something lacking in the face of the emigrant girl. He could not tell what it was; it was such a subtle, indescribable something.

Phew! that was a nasty puff of wind. It blew a cloud of loose snow into the rider's face.

The young man was surely dreaming again, though it was broad day, and the sun peeped once in a while from behind the storm clouds which grew heavier and came lower. This time, his dreams clustered around an ideal face. Beginning from the portrait in his pocket, first, the straight-legged chair disappeared: then the round table vanished; then the big circular skirt changed to a dress of softer material which hung in graceful folds; then the hair turned a darker shade, and the eyes were decidedly brown; and at last came that indefinable characteristic into the face which was the essence of the whole picture, and which stamped it indelibly on the heart of this boy. All things must have a name, and the boy had called this being Olga.

The storm came with a rush from the mountains, and for a moment, Horace was nearly blinded. His horse stepped slowly through the deeper drifts. The road was hardly discernible at times. About noon, Horace stopped in the lee of a large rock, and fed his horse from a small bag of grain, while he himself ate a lunch. Then he mounted again, but the storm seemed to grow worse. His progress was exceedingly slow, and when the night began to close down, he was not yet out of the canyon. His horse, too, showed signs of giving out; but still he must press on. To stop in such a night would mean sure death.

The night came on thick and black, and Horace could do nothing but let his horse pick his way the best he could. He had traveled the road many times before, and the animal would no doubt keep the path. Then Horace felt the cold, and he got off his horse and walked first by the side, and then behind, in the partly beaten track. In this way, they traveled for a long time, many hours it seemed to the young man. He was not easily tired out, but he now felt his strength failing him.

About midnight, he felt sure he was out of the canyon, but whether his horse was traveling north or south he could not tell. He was benumbed with cold, and he could not get warm, struggle as he would. What if he and his message should be lost? Well, he would do his best, and God would have to take care of the rest.

On they moved in a sort of blind uncertainty. Horace was on and off his patient horse a number of times, but at last he walked behind. He did not now feel so cold. The night crept

along in its inky darkness and cold, yet there was no end to the journey.

Then the mountains seemed to grow brighter, and, suddenly, they were lighted by a strange halo. The hills were blazing with a thousand camp-fires, and marching, marching, in one continuous stream, came an army ready for battle. Horace could see their faces, and they were not the faces of strangers. His brethren were the generals, and majors, and captains. On, on they marched, an innumerable host, and the stirring sound of music echoed through the hills! Then the scene dissolved, and the music became low and sweet. And out from it all came again that one beautiful form and face, smiling sweetly into the face of the boy.

V.

"Hello! hello! mother, Olga, come out and help me," and Farmer Jensen pounded on the door. Sister Jensen and Olga rushed out in the cold winter morning to see what was the matter.

"Here, help me carry him in. Poor fellow, I believe he's one of the militia boys. Found him up the road. Quick, mother, I don't believe he's dead yet."

They carried him into the log house and began to work with him. They found the message in his pocket, and as soon as possible, dispatched it on to its destination. With loving hearts and willing hands, they worked over him, and with God's blessings he was saved.

When Horace opened his eyes in consciousness, he saw the whitewashed boards and logs of a strange ceiling. It was not home, but he lay perfectly contented, as if he had been in his mother's house. Presently, the door softly opened and a girl came in; Horace marked her dress, the dark hair, the brown eyes, and the face.

It was Olga, the Olga of his dreams.

She came and sat by his bedside. He held out his hand, and she slipped hers into his big palm. There it rested while they looked unashamed into each other's faces.

Horace improved slowly. Farmer Jensen told him his message had been safely delivered, and that his horse was being well taken care of in the stable. So he was quite satisfied. Why shouldn't he be—he had found Olga, and what was more, Olga had found him.

One afternoon, when Horace was sitting propped up in a chair by the fire-place, he heard Olga singing in the other room. Suddenly, it occurred to him that she both spoke and sang English uncommonly well for a recently arrived emigrant. The mystery deepened as he listened to the clear, English pronunciation, in which he could detect a faint foreign accent. At the close of the song, Horace called her name.

The girl opened the door, and asked if he wanted anything.

"Yes, come in a minute."

She took a chair and drew it up to the fireplace.

"How did you learn to speak English so well?" he asked.

She looked at him as if she did not understand. Horace was a little nervous, and hardly knowing what to say next, took from his pocket an envelope from which he drew a photograph. He handed it to the girl.

Olga looked at it for a moment; then she smiled.

"Who is it? What an odd-looking girl. It looks just like some old ones of mother's. O, now I know. It's your girl, isn't it?"

She laughed merrily. Horace was considerably bewildered, and blushed as he stammered, "yes—no—that is—I don't know whether she is or not."

"Say," began Horace desperately, "isn't your name Olga?"

"Yes; of course."

"Olga Larsen?"

"No; Olga Jensen."

"And didn't you come from the old country, a few weeks ago?"

"No; it's been ten years ago."

"And don't you know a young man by the name of Sid—Sidney Jones?"

"Never heard the name before."

Then the young man leaned back in the chair and gave a long, low whistle of astonishment; or, perhaps, it was of relief; maybe

of both. Olga was a little startled at his behavior. She came to the back of his chair. He reached around and got both her hands, which he placed over his eyes, in a manner that he had seen girls do to other boys—not to him.

"But you're Olga, aren't you?"

"Of course, I'm Olga."

"Well, that's all right then."

Then Sister Jensen came in, and Olga ran off into the other room.

It was now on towards Christmas. As soon as the roads had become passable, word had been sent to Horace's mother who had come to see him. Good Sister Jensen said that Horace was not to be taken home, as he was not strong enough.

He would spend Christmas with them, and she also was to come. They had plenty of room, and a lot of wheat in the bin yet, which Sister Lusk did not have, so it was an easy matter to arrange that.

On Christmas eve, a sleigh drove up to the door. Sidney Jones was the driver, and with him was Sister Lusk and Olga Larsen, a newly arrived emigrant from Denmark, who was staying with Horace's mother. Sister Lusk had thought it her duty to bring her along to see Horace. They ought to become acquainted as soon as possible, and there was that young Sidney visiting a little too frequently. He had actually convinced her that he also ought to go along to see his old comrade in arms.

So they were all ushered into the big, warm room, and there were introductions, and hand-shakings. The new-comer could talk very little English, but as all the Jensens, including Olga, could speak Danish, she was not neglected. It was surprising what a vocabulary of Danish words Sid had acquired. To be honest with Sidney, it may as well be said that he had fully made up his mind to speak out the truth to Horace and abide by the result. He was somewhat ashamed of the part he had played, yet deep down, there still lingered a selfish hope. Shall it be said that Sidney's resolutions and hopes were also shared by a good young woman from Denmark?

As the evening progressed, Sister Lusk's eyes were opened to the true condition of affairs, and at least two people's hopes

arose into higher regions. Horace's eyes were for Olga, his Olga, and there was only one such in the room. Besides, he was a poor hand at Danish, and he would rather speak "United States," he said.

In those days, the Christmas fare was not so elaborate as now; but it was wholesome and seasoned with a good appetite; and then, when the true Christmas of brotherhood and love of God permeates the heart, what need is there for delicacies of food or fineries of dress to bring happiness to a social gathering? So that Christmas eve passed most enjoyably. The older people talked of their experiences, and warmed up each other's hearts by reference to their first love of the Gospel. The young folks had paired. Horace found no trouble in talking to a girl with dark hair and brown eyes. These, seemingly, were the talismans that loosened his tongue. What Sidney and his partner lacked in the oral expression of two languages, they made up by using one universally understood.

Sidney went over to Horace. "Excuse me," he said, "but I want to make a bargain with you, Horace."

"What is it?"

"I'll give you fifty dollars for that photograph in your pocket."

Horace took out the envelope, drew out the photo, looked at it for an instant, put it back into its cover, and then handed it to Sidney.

"Done."

"And with the bargain the original, to boot?"

"Certainly; and you, Olga Jensen, are my witness that I sell to Sidney Jones a picture, with all that goes with it, for the sum of fifty dollars, the price of one emigration fare from Denmark to Utah."

Sid put the picture into his pocket and walked back.

THE YAQUIS AND THE YAQUI WAR.

BY ANTHONY W. IVINS, PRESIDENT OF THE JUAREZ STAKE OF ZION.

"One hundred and fifty Yaqui women and children, captured during the present campaign, have just arrived over the Mexican Central.

"They were met at the station by order of the Secretary of War, and will be distributed among the charitable institutions of this and other cities."

"A party of Yaquis, made prisoners in the present campaign, have just arrived in the capital. It was the intention that they should be sent on to Yucatan at once over the Mexican Railway, but the Central train being several hours late, this could not be done, so they were lodged in jail."

"It has been announced by the Secretary of War and Marine that the Yaqui campaign, which had been suspended because of the rainy season, has been reopened with renewed vigor."

The above dispatches, which are quoted from the *Patria*, of Mexico, remind us that the long contest which has been waged by the Yaqui Indians, against the Mexican government, has not yet been decided.

A state of war has existed, with but short intervals of peace, since 1885, a fact which inspires the admiration of all who understand the great odds against which the Yaquis have contended, and the valor with which they have fought and died in what they believe to be a just cause. While we admire their courage, we cannot but regret the delusion which leads them on, for unless history shall reverse itself, there can be but one result; the scenes of Fin-

land in Russia, and the Transvaal in South Africa, will be re-enacted on the Yaqui River.

It is the struggle of a few brave men, poorly armed, poorly disciplined, and without leadership, against a modern army with Mausers, Gatling and Colts rapid-fire guns; the logical termination is subjugation.

Looking on a map of Mexico, you will find the town of Guerrero in the southwestern part of the state of Chihuahua. A little south of this point, a river rises, which is here known as the Guerrero River. Flowing in a northwesterly direction, it finds its way through the Sierra Madre range, and forms a junction with the Rio Bavispe, which rises in the northeastern part of the State of Sonora. The two streams form the Yaqui River which flows west till it empties into the Gulf of California. Just south of the Yaqui, in the State of Sinaloa, the Mayo River empties into the same gulf. When the early Spanish explorers landed on the Pacific coast, at the mouth of these rivers, they found the valleys along their banks occupied by a very interesting people. Father Ribas, the first Catholic priest to go among them, remonstrated because of the loud and boistrous manner in which they talked; they replied: "Do you not know that we are Yaquis." The name signifies, in the native dialect, one who talks in a loud voice.

The Yaqui and the Mayo Indians belong to the same tribe or family, and were originally known as "Cahitas" or "Sinaloas," the names Yaqui and Mayo being derived from the names of the rivers on which they live. At the time of the conquest, they were classified among the wild tribes of Northern Mexico, but they readily assimilated the civilization of the Spaniards, acquired large herds of cattle, flocks of sheep and bands of horses, built permanent towns, and may now be classed among the civilized tribes of this republic. The lands on the Yaqui River, which they have inherited from their ancestors from prehistoric times, and which they are now so bravely defending, are among the richest and most fertile in the state of Sonora; the mountains are rich in gold and silver, and on the banks of the river which bears their name, they have built many towns, the principal being Cocorit, Bacum, Torin, Bicom, Potam, Rahun and Belem. Physically, the Yaquis are superior to the average Indians who occupy the southwestern part

of the United States and northwestern part of Mexico. Strong, dark, industrious, they have for years been the miners, herdsmen, agriculturists and fishermen of the state. They are intelligent, honest and social, much addicted to feasting and dancing, and inclined to intemperance. In war, they are intrepid and tenacious of purpose, and when once their minds are made up, danger seems to strengthen their stubbornness the more. They count their time by the moon, are excellent musicians, but not artistic. Their women are modest and virtuous, with pleasing features, but in early maternity incline too much to obesity to be pleasing in person. The Yaquis are not an aggressive people, not nomadic, and have never raided and killed as the Apaches and other tribes have done. Not sufficiently civilized to understand fully the obligations due from the citizen to modern government, they have chafed under the system of taxation which has been imposed upon them, and have protested as they have seen their lands, the lands which they claim through inheritance, but which under the law belong to the state, lands rich in agricultural and mineral wealth, gradually taken from them under legal provisions which they neither understand nor have the facilities to comply with, until in desperation, they have taken up arms against the government which inflicts these conditions upon them, determined to prevent further encroachments, or die in defense of what they believe to be their rights.

The following, copied from the *Patria*, represents the present condition, at the seat of war: "On Thursday, it was reported from reliable sources that the Federal troops, under command of General Don Lorenzo Torres, had engaged the Yaqui rebels in one of the roughest parts of the mountains, and that a furious battle had been fought which lasted for five hours. The Indians, who numbered about seven hundred, were finally dislodged with serious loss caused by the combined fire of the Mausers with which the infantry are armed, and the rapid-fire Colts and Bange guns of the artillery. There are not more than five hundred Indians with rifles, and many of these are not serviceable, and they are short of ammunition. Against this force is arrayed five thousand government troops perfectly armed, disciplined and equipped." This probably is about the status of the contending forces. While the

present war has been in progress, only few men have been killed or taken prisoners. The towns, where the women and children had been left, have been attacked, and many of the latter have been killed or captured and sent to Yucatan, the Siberia of Mexico, where tropical heat and deadly miasma do their work as surely as the ice and snow of Russia's penal colony.

The writer asked a prominent Mexican, one fully acquainted with existing conditions, to give his opinion of the war, and some information in regard to the causes which had led up to it. His reply which follows illustrates the sentiment of many people in regard to the subject. "It would indeed afford me pleasure to give you the information which you desire, but this is impossible. You know me, and that I would give you only the truth. The fact of the matter is, this so-called Yaqui war is an outrage, a thieving, murderous outrage. It started in 1885, and no one knows when it will end. I could get you the official history of it as published by the State, but there would be no truth in it, for all the blame is placed on the Indians, while the—fools who started the rumpus get a white-washing."

How long the war will continue, no one can tell. As heretofore stated, it has now been in progress for more than ten years, and still there are enough Yaquis left to hold in check the army which the government has sent against them. If it can be avoided, they never fight unless the advantage is on their side, and if hard pressed, separate in small bands only to come together again and attack the enemy at an unexpected time and place. The fact that their women and children are being sent to Yucatan and other remote parts of the republic from which they cannot hope to return, renders the men desperate, and there is little doubt that the war will be continued for an indefinite period of time, unless a pacific policy is pursued and they are left in undisputed possession of the Yaqui Valley. It is hoped that the present policy of extermination will be modified, and that this race of people may be spared for the development of those inherent qualities which they possess, and which, if properly directed, will make them useful citizens, and one of the bulwarks of the government which is now engaged in their destruction.

TRAINING AND EQUIPMENT OF MISSION- ARIES.

BY ELDER BEN E. RICH, PRESIDENT OF THE SOUTHERN STATES
MISSION.

SPIRITUAL SCHOOLING FIRST AND FOREMOST.

The subject under discussion is an all-important theme, and one which vitally concerns the youth of Zion—our prospective missionaries—upon whose shoulders the burden of God's work on earth will some day rest, and the duty of preaching the good word of salvation to the sons of men, soon devolve. The question as to the best method of training to be employed, in order to bring to pass the most excellent results for the good of the elder, the success of the work, and the conversion of the honest in heart, is a question of no mean consequence, or small moment. It is a question, it seems to me, whose answer can best be obtained from those who have had experience in the vineyard of the Lord, and whose practical knowledge, by actual test, has given them a valuable insight into this momentous work.

A* theoretical dissertation of the subject, while it may be pleasing and sound well, will be of little help and meagre benefit to the untrained mind; while the plain, simple, homely words of one whose trials in missionary life have given him a pretty thorough understanding of the needs and requisites of an elder, will avail much, and act as a stimulus to the youthful preacher. I shall strive to speak to the young men of Zion in a simple but explicit way, giving them the benefits of my brief experience in preaching

the gospel abroad, and the results of my observations while engaged in the work of the Lord. For convenience sake, and in order to systematize the subject, I have thought it best to present my views under three heads: Spiritual, Historical, and Department, placing the spiritual as first and foremost—the other two to follow.

By spiritual training, I mean a schooling for the express purpose of educating the mind in things pertaining to godliness and truth—a training which shall have for its aim the cultivation and growth of those God-given attributes which all humankind possess. These divine attributes, given us of God, and possessed by him, are love, mercy, justice, truth, holiness, etc. In us they are undeveloped, but in him they are wholly perfected. To nourish and improve these inherent gifts, should be the object of that which we have here defined as spiritual training—that we may advance along the lines of sanctification and holiness, and, in a measure, fulfill the command of our Master when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

I believe that all men and women at some period in their lives have had a desire in their hearts to become better, to arise to higher planes and holier spheres. This seems to be the universal instinct of all of God's children who dwell on the earth. It matters not where you find the children of men, whether they wander as cannibals in the wilds of Africa and the jungles of India, with only scant clothing; or, as refined gentlemen, tread the paved streets of London, Paris or New York, dressed in broadcloth; it will be found that each looks to some mighty, over-ruling force, and acknowledges a power superior and supreme to his own feeble strength or comprehension. This filial passion must be directed in proper channels, trained in the right ways of the Lord, that the adoration may be acceptable and pleasing, and the reverence shown, be worthy of divine favor, the smiles and blessings of our Father in heaven. I believe that it will be readily agreed by all concerned, that this training in spiritual matters is first necessary in the education of a servant of the Lord Jesus—to be followed by thorough drill in the fundamental laws of pure theology, and the principles of eternal salvation. The first thing necessary as a preparation for this study is humility of heart, and lowliness of

spirit. Consider your weakness that you might be in readiness to receive strength; your ignorance and know-nothingness, that you might be made wise in the knowledge of the Lord. Let the young feel their absolute dependence upon God for strength, and how very feeble and helpless they are without his beneficent aid. Let them learn to be teachable, gentle; easily led in the ways of righteousness, firm in their integrity to do the right; but unyielding in their opposition to sin and wickedness, and vigorous in denouncing evil. Teach them that by faith and humble prayer they may prepare themselves to receive and understand the perfect word of God. With a chastened understanding, let them petition the Lord for assistance, for by possessing those lowly traits which ever characterized the Christ-life, they may cultivate a heart and a soul which are ever susceptible to spiritual influences, and heavenly communications.

This spiritual training cannot be commenced too early in life. The seeds of truth should be imbedded in the mind of the child at the break of day, when the sun of mortal existence is just dawning in all its glory upon the innocent one. The seeds of truth sown in one's youth, by proper care, cultivation and use, will blossom in after life, and yield the glorious fruits of righteousness. As the poet has very truthfully remarked, "The child is father of the man, the winter, of the spring;" and in this connection might also with propriety be given the words of the wise man, "Train up a child in the way he should go: and when he is old, he will not depart from it." If one is in search of rich, large, luscious fruit, to resort to poor, scrubby seedlings for it, would be both useless and absurd, and a course not likely to be pursued; so that we naturally enough look for good fruit on good trees. So it is with regard to the spiritual development of the young, we are quite apt to look for advanced intelligence in those habitations where the word of God is cherished, taught and practised.

Then it follows that there is a great responsibility resting upon the parents in Zion to see to it that their children are properly trained and nurtured in the admonition of the Lord. It has been said, that the hand that rocks the cradle is the hand that rules the world, so that mothers play an important and vital part in the training of the young.

This spiritual training may well include the Word of Wisdom, and must inculcate those principles of truth which teach the young to be temperate in their habits, to be total abstainers from those things which the Lord says are detrimental to the body, and not for man. The young man who has been sober in his habits, and moral in his conduct while at home, will find that half the struggle for success in missionary life has been accomplished. "Well begun is half done," and inasmuch as all these things are requisite for the welfare and success of an elder, they should be formed and adopted at home. The body must be strong in order to endure the trials, and undergo the hardships of missionary life; and it must also be pure that it may retain the Holy Spirit of promise, for the Spirit of God will not dwell in unclean temples, and our bodies are the temples of the Holy Spirit, if it so be that the Spirit of God abide with us. By obedience to the Word of Wisdom the body will be both strong and pure, the mind bright, and the finer sensibilities quickened and developed; hence, the necessity of keeping the laws of God as mentioned in the Word of Wisdom, that this much-desired state of affairs may be brought about, for you will remember that Paul said, "For ye are bought with a price: wherefore, glorify God in your body, and in your spirit, which are God's."

The elder should be conversant with the standard works of The Church, and be able to prove the doctrines enunciated from the sacred pages of holy writ. The people of the world are now beginning to study "Mormonism," as they erroneously term the Gospel of Jesus Christ, from the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. These books are being generally circulated throughout the land, especially the Book of Mormon, so that it becomes absolutely necessary for the missionary to be well informed as to the doctrines set forth in these written works. Thousands of copies of the Book of Mormon have been sold and distributed in the Southern States, and this sacred work which, until quite recently, was such a "bugaboo" and scare to the people, is now being placed in their hands, and finds a place in their homes. If the elder is not acquainted with what this good book contains, he will find himself oftentimes humiliated and embarrassed, for the people begin to say, "Look here, the Book of Mormon says

thus and so," and if he be not familiar with its contents, how can he refute alleged assertions or elucidate the passages which may seem to be mysterious. He must be equal to the occasion, with a ready answer and a quick reply, otherwise he will be chagrined, while his disputant laughs at his ignorance. The elder, in preaching to the people, may not, with propriety, be able to quote from the Book of Mormon, or cite his hearers to passages therein, (and this is not necessary, since the Bible furnishes a sufficient proof for the divinity of the doctrines as revealed in the last days) still in conversation, the book will be called into question, and frequently an explanation of some passage of scripture therein is required. Hence, to avoid all inconveniences, familiarity with the book is very necessary.

The people of the South are great lovers and ardent advocates of scriptural doctrine. If an elder can tell them what Peter, James or John said, or quote the words of the Lord Jesus to them, his way to a great extent is paved, and he commands their esteem and profound respect. The people of the north dote more upon reason, but the honest old Southerner wants to know what the Bible says about it, thus a blending of the two—scripture and reason will give the elder prestige and influence among the people. The best book of spiritual instruction to my mind, for an elder to study in connection with the Bible, (not merely to read but diligently study, that he may be an able minister of the word of God) is the Book of Mormon. Within the lids of this choice treasure of heavenly truths are some of the most beautiful sermons ever spoken by mortal man or revealed by the Holy Spirit. The fall, the atonement, the intermediate state between death and the resurrection, the essential principles of the plan of life and salvation, the course of life to be pursued by the faithful children of God, the redemption of both body and spirit, together with the laws by which the souls of men are saved and exalted, are all made clear and explicit in its inspired pages.

The spiritual training, then, is first and foremost, and of all other branches the most to be desired. The secret of success lies in humility and meekness of spirit, the willingness to obey God with an earnest soul's sincere desire of becoming like unto our Father in heaven. In all other branches of study, we must never

lose sight of the fact, or for one moment forget, that spiritual training is paramount in qualifying one for success in life, and especially so in the preparation for actual missionary labor. Some one has very wisely remarked, that "The greatest man is he who chooses right with the most invincible determination, who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God, is most unflinching."

SPIRITUAL AND MORAL QUALIFICATIONS.*

BY ELDER R. LEO BIRD.

The financial outlay by the Latter-day Saints in preaching the Gospel, approaches close on to a million dollars a year, everything considered. If, then, the work of preaching is of sufficient importance to justify this great outlay, is it not necessary that the time of these young men, who are sent out as missionaries, be used to the best possible advantage?

Those who have been in the field and are acquainted with the work of the elders, know how few are prepared to be put right into the harness, and how many are compelled to spend from six months to a year before they are at all prepared to do the work required at their hands. Why do we not take steps to prevent this great loss of time? Such a loss in business would be carefully guarded against. If a young man desires to become a book-keeper, he must learn how to manipulate a set of books before he applies for a position; a printer must learn all about type-setting and the running of printing presses before he commences business; a school teacher must take a course in normal training before he will be given a position, and a lawyer must study law before he will be admitted

* Selections from an address before a class in the Brigham Young Academy, Provo.

to the bar. No one doubts the need of preparation in the various lines of work I have mentioned; yet when it comes to representing the Lord, many contend that no preparation is necessary. We maintain that it is necessary, and that a matter in which nearly two thousand young men in our Church are continually engaged, is of sufficient importance to warrant a great deal of thought concerning how best to prepare for carrying on this great work.

In order to tell how the efforts of these young men can be expended in the best possible manner, let us first briefly refer to the missionary's spiritual and moral qualifications, and afterwards treat of his intellectual equipment and preparation. It is only necessary, as an introduction, to mention his physical qualifications, which really stand first. Without a strong body, little work either mental or physical can be performed. Hence, the importance of good physical training—of splendid health.

When a missionary is called into the world, he goes with a knowledge that his life will be one of trials and privations: a great deal of walking, sleeping in the open air, irregularity in diet, hunger and fatigue. In order to endure these hardships, perhaps better say enjoy them, he must have a strong, healthy, well-preserved body. Ill health means inaction. The comparatively few who are compelled to return home on account of illness, show that in a physical way, "Mormon" missionaries are well prepared for their work.

The first in importance, in a missionary's spiritual qualifications, is that he shall have an abiding conviction of the truthfulness of the cause he represents. No amount of knowledge and training can take the place, even in a small degree, of this personal living testimony, which comes from God. Herein is the great difference between our young men and the preachers of the Christian world in general, and this is the secret of our marked success.

The elder speaks from the heart those things which he knows to be true, and although his sermons may lack elegance of style, they are alive, and the Spirit of the Lord accompanies the words, and carries conviction to the hearts of honest hearers. Take the testimony of the Gospel from our unlearned, uncultured elders, and they would accomplish nothing.

This living testimony is of first importance, and if an increase of the intellectual would cause a decrease in the spiritual, then I say, let them remain unlettered; but I maintain that the more learning of the right sort, the greater the faith.

The "Mormon" elder must understand that his strength is in the Lord, and not in man. He must realize the efficacy of fasting and prayer; and must seek the Lord humbly, fervently, and continually; for a knowledge of what he should do, and for wisdom and strength to do it. He must, in short, understand that he is dependent upon the Lord; and that that dependence and the carry-out of his duty to God will make him independent of the world. He will then be able to face all forms of opposition with a meekness, yet firmness and fearlessness, unknown to those who have estrayed themselves from the Spirit of God. Where duty calls, there he will be found. If necessity should require, he will willingly lay down his life for the work; and those who oppose him will know that he is not afraid to die. Such are some of the qualifications of the preacher of righteousness.

Now as to morals: It is imperative that a missionary be a man of high moral character, if he expects to succeed well as an expounder of the word of the Lord. "The Spirit of God will not dwell in unclean tabernacles." If an Elder wishes to succeed in his work, he must keep himself pure in thought, in word, and in deed. His life must be of such a high moral tone that people will not only see good in his actions, but his very presence will be a testimony of righteousness. Tea, coffee, and spirituous liquors, he will not drink, and his person and breath will be free from the odors of tobacco.

He must ever be ready to see good in others, and not be continually finding fault with the conditions that surround him. When he sees a good quality in the people to which he is sent, he should not hesitate to mention it, because it is found in them. He will make friends more readily by speaking of good qualities than by enumerating faults; and generally, he will do a man much more service by showing where he is right and encouraging him along that line, than by finding fault with him.

As stated above, it is quite as necessary that his thoughts be pure as that his acts be free from sin. If one be possessed of these

attributes it will almost surely follow that he is a cultured man; but oftentimes he may do things which on the surface suggest roughness and crudeness, while in his heart there would be no such thought. Our boys, born and reared in the midst of these rugged mountains, partake very naturally of their environments; and to offset this brusqueness of disposition, it is necessary that they take special pains about manner and address. Let them cultivate, not foppishness, but grace and ease of movement, smoothness in voice and delivery, and neatness in personal appearance.

THE UNIVERSAL CRY: WANTED, A MAN.

Never did the world call more loudly for young men with force, energy and purpose, young men trained to do some one thing, than today. Though hundreds of thousands are out of employment, yet never before was it so hard to get a good employee for almost any position as today.

Everywhere people are asking where to find a good servant, a polite and efficient clerk, an honest cashier, a good stenographer who can spell and punctuate, and is generally well informed.

Managers and superintendents of great institutions everywhere are hunting for good people to fill all sorts of positions. They tell us that it is almost impossible to find efficient help for any department. There are hundreds of applicants for every vacant place, but they either show signs of dissipation, are rude or gruff in manner, are slouchy or slipshod in dress, are afraid of hard work, lack education or training, or have some fatal defects which bar them out. Even if they are given positions, very few are able to hold them, and so this great army tramps about from store to store, from office to factory, wondering why others succeed when they fail, why others get the positions when they are denied. The head of one large commercial establishment says that the blunders and mistakes of its employees cost \$25,000 a year to correct, notwithstanding his utmost vigilance.—*Success*.

HAVE YOU MET THE GENTLEMAN?

The two boys had received permission to roam in the meadows. These were bordered on the north by a beautiful mountain stream. It wound about in many a curve, and was fringed by the wild willow. From the canyon east, the fresh breezes of the morning sang pretty melodies. It was a delight to listen and to linger.

"How very pleasant it would be to have nothing to do but to rest in these pretty meadows!" said Hugo.

"O, it would soon get tiresome," said David, with the practical impatience he manifests for the day dreams of his brother.

"But I could not tire of this. It's just grand!" said the first speaker, who was much younger than his brother. "I don't like work."

"That's wrong; we must work, and there is no such thing as rest in the sense you speak of it," replied David. "Did you but know it, rest itself may become work of the heaviest kind, and work itself may be made rest of the sweetest sort. Did you ever hear the story of Daffydowndilly?"

"No; what is it?"

"O, it's about a school-master, and a little boy, about your age, who had notions of work something like yours. He made hard work of his fear of work, like you do."

"Who was the school-master?"

"His name was Mr. Toil. But I have the story in this little book. Let's sit down here under the shade of this willow and read it."

"Who wrote the story?"

"Why, Nathaniel Hawthorne, the great American novelist, who was born in 1804, and who died in 1864. Any more questions?"

"Whew! look at the ants, in that bunch of grass. Here's a better place."

Then the two brothers sat side by side and read and laughed over

LITTLE DAFFYDOWNDILLY.

Daffydowndilly was so called, because in his nature he resembled a flower, and loved to do only what was beautiful and agreeable, and took no delight in labor of any kind. But while Daffydowndilly was yet a little boy, his mother sent him away from his pleasant home, and put him under the care of a very strict school-master, who went by the name of Mr. Toil. Those who knew him best affirmed that this Mr. Toil was a very worthy character; and that he had done more good, both to children and grown people, than anybody else in the world. Certainly he had lived long enough to do a great deal of good; for, if all stories be true, he had dwelt upon earth ever since Adam was driven from the garden of Eden.

Nevertheless, Mr. Toil had a severe and ugly countenance, especially for such little boys or big men as were inclined to be idle; his voice too was harsh; and all his ways and customs seemed very disagreeable to our friend Daffydowndilly. The whole day long this terrible old school-master sat at his desk overlooking the scholars, or stalked about the schoolroom with a certain awful birch rod in his hand. Now came a rap over the shoulders of a boy whom Mr. Toil had caught at play; now he punished a whole class who were behind with their lessons; and, in short, unless a lad chose to attend quietly and constantly to his book, had no chance of enjoying a quiet moment in the school-room of Mr. Toil.

"This will never do for me," thought Daffydowndilly.

Now, the whole of Daffydowndilly's life had hitherto been passed with his dear mother, who had a much sweeter face than old Mr. Toil, and who had always been very indulgent to her little boy. No wonder, therefore, that poor Daffydowndilly found it a woeful change to be sent away from the good lady's side, and put under the care of this ugly-visaged school-master, who never gave him any apples or cakes, and seemed to think little boys were created only to get lessons.

"I can't bear it any longer," said Daffydowndilly to himself, when he had been at school about a week. "I'll run away, and try to find my dear mother; and, at any rate, I shall never find anybody half so disagreeable as this old Mr. Toil."

So, the very next morning, off started poor Daffydowndilly, and began his rambles about the world, with only some bread and cheese for his breakfast and very little pocket money to pay his expenses. But he had gone only a short distance when he overtook a man of grave and sedate appearance, who was trudging at a moderate pace along the road.

"Good morning, my fine lad," said the stranger; and his voice seemed hard and severe, but yet had a sort of kindness in it; "whence do you come so early, and whither are you going?"

Little Daffydowndilly was a boy of very ingenuous disposition, and had never been known to tell a lie in all his life. Nor did he tell one now. He hesitated a moment or two, but finally confessed that he had run away from school, on account of his great dislike to Mr. Toil, and that he had resolved to find some place in the world where he should never see or hear of the old school-master again.

"Oh, very well, my little friend," answered the stranger. "Then we will go together; for I likewise have had a good deal to do with Mr. Toil, and should be glad to find some place where he was never heard of."

Our friend Daffydowndilly would have been better pleased with a companion of his own age, with whom he might have gathered flowers along the roadside, or have chased butterflies, or have done many other things to make the journey pleasant. But he had wisdom enough to understand that he should get along through the world much easier by having a man of experience to show him the way. So he accepted the stranger's proposal, and they walked on very sociably together.

They had not gone far when the road passed by a field where some hay-makers were at work mowing down the tall grass, and spreading it out in the sun to dry. Daffydowndilly was delighted with the sweet smell of the new-mown grass, and thought how much pleasanter it must be to make hay in the sunshine, under the blue sky, and with the birds singing sweetly in the neighboring

trees and bushes, than to be shut up in a dismal school-room, learning lessons all day long, and continually scolded by old Mr. Toil. But in the midst of these thoughts, while he was stopping to peep over the stone wall, he started back and caught hold of his companion's hand.

"Quick, quick!" cried he. "Let us run away, or he will catch us!"

"Who will catch us?" asked the stranger.

"Mr. Toil, the old school-master!" answered Daffydowndilly. "Don't you see him amongst the hay-makers?"

And Daffydowndilly pointed to an elderly man, who seemed to be the owner of the field, and the employer of the men at work there. He had stripped off his coat and waist-coat, and was busily at work in his shirt sleeves. The drops of sweat stood upon his brow; but he gave himself not a moment's rest, and kept crying out to the hay-makers to make hay while the sun shone. Now, strange to say, the figure and features of this old farmer were precisely the same as those of old Mr. Toil, who at that very moment must have been just entering his school room.

"Don't be afraid," said the stranger. "This is not Mr. Toil the school-master, but a brother of his, who was bred a farmer; and people say he is the most disagreeable man of the two. However, he won't trouble you, unless you become a laborer on the farm."

Little Daffydowndilly believed what his companion said, but was very glad, nevertheless, when they were out of sight of the old farmer, who bore such a singular resemblance to Mr. Toil. The two travelers had gone but little further when they came to a spot where some carpenters were erecting a house. Daffydowndilly begged his companion to stop a moment; for it was a pretty sight to see how neatly the carpenters did their work, with their broad-axes and saws, and planes and hammers, shaping out the doors and putting in the window sashes, and nailing on the clap boards; and he could not help thinking that he should like to take a broad-ax, a saw, a plane, and a hammer, and build a little house for himself. And then, when he should have a house of his own, old Mr. Toil would never dare to molest him.

But just while he was delighting himself with this idea, little

Daffydowndilly beheld something that made him catch hold of his companion's hand all in a fright, "Make haste! Quick, quick!" cried he. "There he is again."

"Who?" asked the stranger, very quietly.

"Old Mr. Toil," said Daffydowndilly, trembling. "There; he that is overseeing the carpenters. 'Tis my old school-master, as sure as I'm alive!"

The stranger cast his eyes where Daffydowndilly pointed his finger, and he saw an elderly man, with carpenter's rule and compasses in his hand. This person went to and fro about the unfinished house, measuring pieces of timber, and marking out the work that was to be done, and continually exhorting the other carpenters to be diligent. And wherever he turned his hard and wrinkled visage, the men seemed to feel they had a task-master over them, and sawed, and hammered, and planed as if for dear life.

"Oh, no! this is not Mr. Toil the school-master," said the stranger. "It is another brother of his, who follows the trade of carpenter."

"I am very glad to hear it," quoth Daffydowndilly: "but, if you please, sir, I should like to get out of his way as soon as possible."

Then they went on a little further, and soon heard the sound of a drum and fife. Daffydowndilly pricked up his ears at this, and besought his companion to hurry forward that they might not miss seeing the soldiers. Accordingly, they made what haste they could, and soon met a company of soldiers, gaily dressed, with beautiful feathers in their caps, and bright muskets on their shoulders. In front marched two drummers and two fifers, beating on their drums and playing on their fifes with might and main, and making such lively music that little Daffydowndilly would gladly have followed them to the end of the world. And if he was only a soldier, then, he said so himself, old Mr. Toil would never venture to look him in the face.

"Quick step! Forward, march!" shouted a gruff voice.

Little daffydowndilly started in great dismay; for this voice which had spoken to the soldiers sounded precisely the same as that which he had heard every day in Mr. Toil's schoolroom, out of Mr.

Toil's own mouth. And turning his eyes to the captain of the company, what should he see but the very image of old Mr. Toil himself, with a smart cap and feather on his head, a pair of gold epaulettes on his shoulders, a laced coat on his back, a purple sash around his waist, and a long sword, instead of a birch rod, in his hand. And although he held his head so high, and strutted like a turkey cock, still he looked quite as ugly and disagreeable as when he was hearing lessons in the schoolroom.

"This is certainly old Mr. Toil," said Daffydowndilly, in a trembling voice. "Let us run away, for fear he should make us enlist in his company."

"You are mistaken again, my little friend," replied the stranger, very composedly. "This is not Mr. Toil the schoolmaster, but a brother of his, who has served in the army all his life. People say he is a terribly severe fellow; but you and I need not be afraid of him."

"Well, well," said little Daffydowndilly, "but if you please, sir, I don't want to see the soldiers any more."

So the child and the stranger resumed their journey; and, by-and-by, they came to a house by the roadside where a number of people were making merry. Young men and rosy-cheeked girls, with smiles on their faces, were dancing to the sound of a fiddle. It was the pleasantest sight that Daffydowndilly had yet met with and it comforted him for all his disappointments.

"Oh, let us stop here," cried he to his companion; "for Mr. Toil will never dare to show his face where there is a fiddler, and where people are dancing and making merry. We shall be quite safe here."

But these last words died away upon Daffydowndilly's tongue; for happening to cast his eyes upon the fiddler, whom should he behold again but the likeness of Mr. Toil, holding a fiddle bow instead of a birch rod, and flourishing it with as much ease and dexterity as if he had been a fiddler all his life! He had somewhat the air of a Frenchman, but still looked exactly like the old school-master; and Daffydowndilly even fancied that he nodded and winked at him, and made signs for him to join in the dance.

"Oh, dear me!" whispered he, turning pale. "It seems as if

there was nobody but Mr. Toil in the world; who could have thought of his playing on a fiddle!"

"This is not your old school-master," observed the stranger, "but another brother of his, who was bred in France, where he learned the profession of a fiddler. He is ashamed of his family, and generally calls himself *Monsieur le Plaisir*; but his real name is Toil, and those who have known him best think him even more disagreeable than his brothers."

"Pray let us go on a little further," said Daffydowndilly. "I don't like the looks of this fiddler at all."

Well, thus the stranger and little Daffydowndilly went wandering along the highway, and in shady lanes, and through pleasant villages; and whithersoever they went, behold! there was the image of old Mr. Toil. He stood like a scarecrow in the corn-fields. If they entered a house he sat in the parlor; if they peeped into the kitchen he was there! He made himself at home in every cottage, and stole, under one disguise or another, into the most splendid mansions. Everywhere there was sure to be somebody wearing the likeness of Mr. Toil, and who, as the stranger affirmed, was one of the school-master's innumerable brothers.

Little Daffydowndilly was almost tired to death, when he perceived some people reclining lazily in a shady place by the side of the road. The poor child entreated his companion that they might sit down there, and take some repose.

"Old Mr. Toil will never come here," said he; "for he hates to see people taking their ease."

But even while he spoke, Daffydowndilly's eyes fell upon a person who seemed the laziest, and heaviest, and most torpid, of all those lazy, heavy, and torpid people, who had lain down to sleep in the shade. Who should it be again but the very image of Mr. Toil!"

"There is a large family of these Toils," remarked the stranger. "This is another of the old school-master's brothers, who was bred in Italy, where he acquired very idle habits, and goes by the name of *Signor Far Niente*. He pretends to lead an easy life, but is really the most miserable fellow in the family."

"O, take me back—take me back!" cried poor little Daffy-

downdilly, bursting into tears. "If there is nothing but Toil all the world over, I may just as well go back to the old schoolhouse!"

"Yonder it is, there is the schoolhouse!" said the stranger; for though he and little Daffydowndilly had taken a great many steps, they had traveled in a circle instead of a straight line. "Come, we will go back to school together."

"There was something in his companion's voice that little Daffydowndilly now remembered; and it is strange that he had not remembered it sooner. Looking up into his face, behold there again was the likeness of old Mr. Toil; so that the poor child had been in company with Toil all day, even while he was doing his best to run away from him. Some people, to whom I have told little Daffydowndilly's story, are of the opinion that old Mr. Toil was a magician, and possessed the power of multiplying himself into as many shapes as he saw fit.

Be this as it may, little Daffydowndilly had learned a good lesson, and from that time forward was diligent at his task, because he knew that diligence is not a whit more toilsome than sport or idleness. And when he became better acquainted with Mr. Toil, he began to think that his ways were not so very disagreeable, and that the old school-master's smile of approbation made his face almost as pleasant as even that of Daffydowndilly's mother.

BIDE YOUR TIME.

Who bides his time—he tastes the sweet
Of honey in the saltiest tear;
And, though he fares with slowest feet,
Joy runs to meet him, drawing near.

Who bides his time, and fevers not
In the hot race that none achieves,
Shall wear cool-wreathen laurel, wrought
With crimson berries in the leaves.

CAPITAL PUNISHMENT—VIEWED FROM A SCRIPTURAL STANDPOINT.

BY ELDER JOSEPH E. TAYLOR, OF THE STAKE PRESIDENCY OF THE
SALT LAKE STAKE OF ZION.

That some of the states of our Union have repealed the law making murder in the first degree punishable by death, and substituted therefor imprisonment for life at hard labor; also that there was introduced in our State Legislature, in 1897, a bill known as "House Bill No. 2. An act in relation to capital crimes and punishments," containing similar provisions to those above named, (which, however, failed of passage); and that there are many persons in our community who entertain views favorable to substituting imprisonment for life at hard labor in place of death for murder in the first degree, is my apology for presenting this article for insertion in the ERA.

In the earliest periods of the world's history, we read of nothing pertaining to what is termed civil government. The only government of which we have any record, at this time, is that of a patriarchal character. If any other form of government existed, we are in ignorance concerning it. As the patriarchs were God-fearing men, and were the subjects of his special favors, and lived in close communion with him, it was not difficult for them to obtain the mind of the Lord upon all subjects of interest. And unquestionably, all laws of equity between man and man, suited to his fallen condition, were made known by God himself. Reasoning from this standpoint, we conclude that the penalties to be inflicted upon the transgressor proceeded from the same source.

This being the case, a perfect confidence in God allowed no

misgivings or questionings in regard to the justice of the Eternal One. Consequently, man was satisfied to abide by the word of the Lord. When the first murder had been committed, it appears that God dealt personally with the transgressor; questioned him in regard thereto; and gave him the opportunity to defend himself. After this, he pronounced the sentence upon guilty Cain; the nature of which is not recorded; but a sentence so severe, that he exclaimed, "My punishment is greater than I can bear."

Some writers, and others who advocate the abolishment of the death penalty, point to the fact that as God did not inflict death upon Cain in expiation of his crime, that this is strong evidence that he does not approve of the death penalty for murder. It appears to me that the Almighty wished to make an example of his divine displeasure in so marked a manner for this crime of murder that he inflicted a punishment upon the first murderer many times more severe than death itself. I am of the opinion that this first murderer would have readily and gladly accepted of death, rather than the penalty which was inflicted; which led him to exclaim, "My punishment is greater than I can bear."

According to Bible chronology and Bible history, sixteen hundred years had passed away before God delegated to man the authority to execute judgment upon the murderer; which he did in this wise: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9: 5, 6.)

The reason for the death penalty is here given. Because man is made in the image of God. I submit: is man less in the image of God today, than at the time that I have named? If he is not, why should not the death penalty follow the crime of murder now, as well as in the day when the law with its penalty was revealed to Noah?

Further: who knows the value of human life more than he who gave that life, and who has stamped his own image thereupon? And still further: who so capable of deciding what penalty shall be inflicted upon the individual who wilfully destroys that life which God alone can give?

There may be still another reason why God at this time delegated to man the right to execute the law against the murderer, and so clearly defined the penalty. The time had come or was approaching when national existence would take the place of patriarchal rule and government, at least with some of the peoples of the earth, and that portions would gradually merge into these changed conditions, making necessary the revealing of the very highest type of earthly government which the Almighty would give—as well as a pattern for future ages. For, strange as it may appear, the Lord always did and always will give first, the higher law. Inferior law follows as the result of disobedience to, or the rejection of, the higher.

In the days of Moses, Israel having so entirely failed to observe the higher law—the law of the gospel—God gave to them the lesser law; the law of carnal commandments. He had, however, introduced into that law the death penalty for the crime of murder; which was strongly emphasized through Moses several times during his life, culminating in this solemn charge in regard to the murderer:

“Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.” (Deut. 19: 13.) Thus plainly intimating that the whole nation would be held responsible for failing to execute the law. God had declared through Moses, previous to this time, “Ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death.” (Num. 35: 31.) In other words, there shall be no commutation of the sentence, but in every instance, he shall suffer death. More than one prophet accused Israel of failing to execute the law. Isaiah declared: “Your hands are full of blood.” Again, “They haste to shed innocent blood.” Would the hands of Israel have been full of blood if execution had followed the crime? I answer, No; they would not. Neither would they have hastened to shed innocent blood, if execution had swiftly followed the crime.

Some who have contended against capital punishment have argued that, admitting the law was in full force up to the time that David committed adultery with the wife of Uriah and after-

wards planned the death of Uriah, in order to hide his crime, no action was taken to inflict the punishment upon David, although he acknowledged his guilt to Nathan the prophet; but on the contrary, that Nathan said to David, "The Lord hath put away thy sin, thou shalt not die," is a very strong evidence of the modification of the penalty. And further, would the Lord be justified in making an exception in David's case? To which I reply: The Lord had a perfect right to make such an exception, if he saw fit to do so, and that too without changing the general applicability of the law. But let us follow David's subsequent history. It will be remembered that it was said of him, he was "a man after God's own heart." Also, "In nothing did he sin, save in the case of Uriah and his wife."

That the Almighty had some wise purpose in view in preserving David's life, need not be questioned; but did he altogether escape punishment? Read the twelfth chapter of second Samuel, and there you will find what calamities were to follow him in consequence of his transgression; which were fulfilled to the very letter, as is recorded in Bible history.

David himself realized the enormity of his offense, and exclaimed at one time, "I remember my sin, and my transgression is ever before me." In contemplating his condition after this life, he seemed to fully understand that his sin would follow him even there. Hence the hope he expressed in these words: "Thou wilt not leave my soul in hell."

In a revelation to the Prophet Joseph, the Lord has confirmed the declarations of the Prophet Nathan in regard to David, for in speaking concerning the grave wrong which he did to Uriah and his wife, he says, "Therefore he hath fallen from his exaltation and received his portion; and he shall not inherit them (wives) out of the world, for I have given them unto another, saith the Lord."

We need not follow this one seeming exception any further; for it would be hard indeed to make choice as to which of the punishments would be the most preferable, David's, or the death penalty. With this one exception, in all the Old Testament record, there is naught to be found but a continuous confirmation of the law given to Noah: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Come we now to the New Testament, and we will consider a few of the arguments used by some modern divines, as well as many others, based mainly upon the sayings of the lowly Nazarene, in that great and grand Sermon on the Mount, as recorded in the fifth chapter of Matthew's Gospel.

It is very evident that Jesus addressed himself, upon this occasion, to his disciples, and that he taught them the advanced doctrines of the gospel which he had come to establish. Doctrines which were suited to those only who had embraced the gospel.

Upon this occasion he stated: "Ye have heard that it hath been said by them of old time: Thou shalt not kill." Did he say that this law was not now in force? On the contrary, he sustained the law, and added to it: "That whosoever is angry with his brother without a cause shall be in danger of the judgment," etc. Thus emphasizing the law against murder.

Previous to the words just quoted, he had said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. 5:17, 18.

The question arises, Has the law been fulfilled? That Jesus himself observed and sustained the law in every act of his life and in all of his teachings, none will deny. In his endeavor to establish a higher law, or the law of the gospel, he was successful only to a very limited extent. Instance the act of Peter, a man who had sat constantly under the teachings of Jesus. When an attempt was made to arrest Jesus, Peter drew his sword and smote off the ear of the high priest's servant. "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." It is the same sentiment, expressed in other words, as given to Noah: "Whoso sheddeth man's blood, by man shall his blood be shed."

All the ceremonies which were typical of the Savior, his death, etc., were no longer needed, but the fundamental principles of the law still remained and were of full force. They were in no sense abrogated by his coming, his death, or his resurrection.

We repeat, God gave a law in the early periods of the earth's history suited to man's fallen condition, which was the highest type

of earthly government, and he designed that it should remain in force at least until man should pass to a higher plane than the one he now occupies.

I have heard individuals who are strongly in favor of abolishing capital punishment quote exultingly the words of the Savior, and wrongly interpret them by saying, an eye for an eye or a tooth for a tooth, is no longer demanded: they generally omit what follows:

"But I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also. If any man will sue thee at the law and take away thy coat, give him thy cloak also," etc.

I maintain that humanity has signally failed to observe the higher law that Jesus taught, but have retained the eye-for-an-eye and tooth-for-a-tooth provision, with great tenacity up to the present time.

In proof of this, I would call for the records of courts throughout the civilized world, from the courts of the justice of the peace to the highest tribunal of the land, and see if the complaints, the evidence, the arguments, the findings, the rulings, and the decisions have not always been in keeping with the eye-for-eye and tooth-for-tooth provision with damages added thereto, which latter is altogether at variance with Jesus' teachings.

Yet these same persons are loud in their demands that the penalty shall be abolished, which God himself declared should be inflicted upon the individual who was guilty of the highest crime known to the law; namely, that of shedding innocent blood. What is offered in lieu thereof? In some instances, imprisonment with solitary confinement for life; in others, imprisonment with hard labor for life, with certain commutations in certain specified cases, and under certain circumstances. What is the object sought to be gained by this change? It seems to me that imprisonment with solitary confinement for life would be worse than death. Also, that imprisonment with hard labor for life would beget a strong desire to die, to end such misery.

The most feasible answer I have heard given to this question is, "To give the murderer a chance to repent and not force him into the presence of his maker with his hands dripping with blood."

I will ask, what atonement or reparation can ever be made by one who has shed innocent blood, that will be at all acceptable to God, or in any way relieve him from the awful responsibility? I answer emphatically, all—and the only thing—he can do, is to give his life—life for life.

The murderer may sincerely regret his wicked act: but it is out of his power to give back the life he has taken. And as God alone possesses the power to give life, it is a sin directly against God; consequently, man is powerless to condone this offense. If the murderer could only realize the awful consequences of his crime, he would willingly give his life, rather than seek to retain it. To deprive him of life under these circumstances is a merciful act rather than otherwise. For none knew better than God himself what penalty should be inflicted for this crime.

Let the murderer confess upon the scaffold that he believes in Jesus; of what avail now, is such belief to him? It does not relieve him in the least. God forbade him even our pity. For, said he, "Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel." John, the beloved disciple who echoed in his utterances the sentiments of the Savior, said, "Ye know that no murderer hath eternal life abiding in him."

The prayer of Jesus, while upon the cross, is quoted as evidence of divine forgiveness, even for the murderer. For Jesus said, "Father: forgive them, for they know not what they do." This was the highest exhibition of that divine compassion which characterized our Lord and Savior. That this prayer will be answered in bringing their children out from "under the curse," I do not doubt; but I assume the position that it is not yet answered, at least, to the extent of relieving them from the consequences of their fathers' wicked act.

When Pilate washed his hands and said, "I am innocent of the blood of this just person, see ye to it," the Jews assumed all responsibility, and exclaimed, "His blood be on us and our children."

Let us enquire what it has cost the children of Judah whose fathers assumed this terrible responsibility? Their national existence became, in a few years subsequent to this, a thing of the past. Their temple, the pride of the world, was so entirely destroyed that not one stone was left upon another. Their land was made

desolate. Their immense wealth, the accumulation of centuries of time, was confiscated. Their banishment to other lands and among other peoples followed. Nor is this all. Eighteen centuries of ostracism, cruelty and oppression, unparalleled in the history of the world, followed. They were not even recognized as citizens anywhere, until a few years ago. In short, they became as the prophet had said, "An astonishment, a proverb, a hiss, and a by-word among all nations." And the end is not yet. Nor will it be, until Jesus stands upon Mount Olivet. Then shall the mountain cleave in twain, for he comes now to deliver the Jews who have gathered to the land of their fathers, the nations having united together for their entire destruction.

The Savior of the world now stands revealed before them, and they shall ask, "What are these wounds in thy hands?" He will answer: "Those with which I was wounded in the house of my friends." The result of this discovery will be a literal fulfillment of Zechariah's prediction, for now the Savior himself who suffered shall turn the key: "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace, and of supplication, and they shall look upon me whom they have pierced, and they shall mourn as one mourneth for his only son; and shall be in bitterness as one that is in bitterness for his first born. And the land shall mourn; every family apart, and their wives apart," etc. Speaking of Jerusalem, the prophet says, "Men shall dwell in it, and there shall be no more utter destruction; and Jerusalem shall be safely inhabited."

Then, and not till then, will the key be turned for their forgiveness, and that, too, by the very being whose life's blood their fathers demanded, and for which they held themselves and their children responsible.

In the language of our late venerated president, Wilford Woodruff: "It costs something to shed the blood of prophets, and holy men of God: whether the crime is committed by an individual, a community, or a nation."

We have quoted the law against murder and the penalty to be inflicted therefor, commencing with Noah, and following the same, many times repeated, down to the days of Jesus; and will only add in confirmation one more testimony, given in the past, that of John

the Revelator; when upon the Isle of Patmos, and while under the powerful influence of the Spirit, he declared, "He that killeth with the sword must be killed with the sword."

Has the Lord given, in our day, anything to confirm the law given in the past? As early as February 9, 1831, the Lord said, "Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come. And again, I say, thou shalt not kill; but he that killeth shall die."—(Doctrine and Covenants, Section 42: 18, 19.) Thus the first declaration is emphasized. In the same section, verse 79, he defines the manner in which the law shall be executed against the murderer, in these words: "And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness, and it shall be proven according to the laws of the land."

At this time, 1831, the death penalty for murder was according to law, and was almost universally applied. God recognized the law as a just one, both as to the arraignment of the guilty, the evidences of his or her guilt, and the execution of the law upon proof of such guilt. Instead of its being, as some claim, a relic of barbarism, at no time or in no place has our Father ever suggested a change or a substitute for the law as originally given.

With the Latter-day Saints, this should be the end of all controversy upon this subject; and no maudlin sympathy such as is, by many, indulged in, should be exhibited towards the righteously condemned murderer, for heaven alone can determine his future.

MISSIONARY EXPERIENCE RECALLED BY THE DEATH OF QUEEN VICTORIA.

BY ELDER SAMUEL W. RICHARDS, FORMERLY PRESIDENT OF THE
EUROPEAN MISSION OF THE CHURCH.

Under the administration of Victoria, late queen of England, both nations and individuals may recount many eventful scenes and conditions of the past connected with her life, which call forth the admiration and respect they now delight to cherish of her in memory. Such is the case with the writer of this article. In 1847, in the presence of her majesty for the first time, in Scotland, and standing then very close to her, I endeavored to study her character, as delineated in facial formation and expression, with all of which I was favorably impressed, and which have since in the main proved true.

In 1852-3 4, as president of the Church of Jesus Christ of Latter-day Saints in the British Isles, and having, indeed, the watch-care of all the Saints in all the countries outside of this land of America, I obtained a passenger agency for shipping emigrants from ports in the British Isles to America, and for three years conducted a very heavy emigration. During the latter part of this time, a very unusual number of emigrants were dying at sea—so much so as to present a very alarming condition that called for a speedy remedy, if one could be found.

A committee was organized under her majesty's direction, consisting of sixteen members of her parliament, with John O'Connell, Esq., the then noted leader of the Catholic-Irish nation, as

chairman. This committee was instructed to find a remedy, if possible, by learning the cause of this fearful mortality prevailing at sea. During this inquiry, it was reported to her majesty that the "Mormon" emigration going from Liverpool was not subject to the fearful conditions complained of from other sources generally.

As the result of such information, while in my office one morning early in May, 1854, I received a very notable document, sealed with wax, in which was the impress of her majesty's official seal. For a moment this created quite a curiosity among those present, which was only increased when I opened and read it, and found it to be an order, not a mere invitation, for Mr. Richards, the shipping agent of the "Mormon" emigration, to appear in London before a committee of her parliament, to answer such questions as might be required by them.

The fact that I had been summoned to appear in London by her majesty created quite a little excitement among the Saints, as to the result of my visit there. On entering the committee room, I was informed that my examination would not take place until the following day. At the hour named, I was present and invited to a seat inside of a large, half-circular table around the outside of which this committee was seated, facing inwardly, so that all could look me in the face while I could look directly at each of them. Close by my side sat a reporter to take every word of my answers to the questions propounded.

All being satisfactorily arranged, the chairman, John O'Connell, Esq., arose and stated the object of the interview, after which the usual questions were asked by him, as to my name, residence, business location, occupation, etc. He stated the fact that I had been called there from having been represented as conducting the best shipping agency of emigrants in the kingdom. He wished me to explain how it was done, and wherein it differed from other agencies conducted under the law.

This gave me the opportunity of explaining our organization throughout the British Isles, and adjacent countries from which our emigrants came. This I did very minutely. By this system, I could call the emigrants into Liverpool mostly in one day, issue to them their tickets the following day, and let them go immediately on board where they were made comfortable till sailing, on the day

or two following, instead of lying for weeks in the docks without shelter and sometimes without food, as many did under the ordinary way of treating emigrants. Under the latter mode of treatment, they were exposed to cold and all manner of diseases, and were ready to go on ship board to die, as very many did from such exposure. I learned that it had been quite a common occurrence of late for captains of vessels to report as high as from twenty to thirty per cent of emigrants dying at sea, and in one instance as high as forty-three per cent. I further stated that I always sent a person of experience on board ship to accompany and take charge of them on shipboard, and to look after their interests there, as carefully as this was done in our organizations throughout the country on land.

At this statement, I was interrupted by the chairman and asked if I took control of emigrants on shipboard, out of the hands of the captain of the vessel, to which I made reply that the captains of vessels were very glad to have me do so much for them; and further, that was the main reason why they preferred to carry "Mormon" emigrants to any others.

I told them that I presided over seventy thousand of her majesty's subjects who esteemed the counsel of the leaders of The Church as the way of life for them to walk in. We published a paper having a circulation of twenty-five thousand copies through which I was in weekly correspondence with those over whom I was presiding, as well as some thousands of others who were its readers.

After concluding this general statement of organization, etc., the chairman arose from his seat and said, "Mr. Richards, it is not in the power of any civil government to create and maintain such an organization as you have. We cannot attempt any such policy, but if you can tell us anything that we can do to better the condition of our emigrants who go to sea, we want you to do it. I then stated several items which we had acted upon over and above the provisions of the law, and which were deemed essential to the welfare and good of passengers both at sea and going on board in port, before sailing, all of which were afterward made law by parliament; and so many of them as were necessary to bring the

American laws into harmony with the English, were enacted by the United States government, and carried into effect.

The freedom with which I communicated our views to the committee on all questions relating to the matters under investigation, encouraged them to ask many questions quite irrelevant to the main subject. The nobility of the members of the committee was fully maintained, as whenever a question was asked irrelevant to the subject under consideration, it was mostly accompanied with the remark, "You are not required to answer unless agreeable to you."

After spending some four or five hours in this free manner of conversation, there was a general sympathy created which seemed wonderful to contemplate; and at the close of the interview, each one of the members came and most cordially shook hands with me; and many of them asked me whenever I came to London to come and make their house my home.

The chairman, Mr. O'Connell, called me to his seat. The clerk of the committee was ordered to pay me double fees for time spent away from my office. Upon a most cordial expression of satisfaction at our interview, he insisted upon my meeting him the next morning at the door of the Commons, as he wished to introduce me to some of his friends there. After a very warm greeting, and introduction to quite a number of the members, he assured me that if the house had known of the interest attached to my examination, every member would have been there to hear it. I was taken to the House of Lords for a like introduction.

To sum it all up, no man on earth could have asked for higher considerations than were bestowed so freely upon the European president of the "Mormon" people, while representing the purpose of the King of Kings in the gathering of his people from the nations of the earth, and in answering the summons of the queen of England.

Most of the leading papers in London published reports of this interview, as being of unusual interest. It was also reported in country papers. The following, as a sample, I take from the *Cambridge Independent Press*.

On Tuesday, says the London correspondent, I heard a rather remarkable examination before a committee of the House of Commons. The witness

was no other than the supreme authority in England of the "Mormon-ites," and the subject upon which he was giving information was the mode in which the emigration to Utah—Great Salt Lake—is conducted. This curious personage is named Richards; he is an American by birth; is a dark, rather good-looking man; I should judge of fair education, and certainly of more than average intelligence. He gave himself no airs, but was so respectful in his demeanor, and ready in his answers, that, at the close of his examination, he received the thanks of the committee in rather a marked manner. * * * Questions from Mr. F. Peel elicited many interesting facts relative to the sect; but I will only stop to notice generally, that, according to Mr. Richards, the great hope of the "Mormons" is to form a nation by the Great Salt Lake. At any rate, there is one thing which, in the opinion of the emigration committee of the House of Commons, they can do; viz: teach Christian shipowners how to send poor people decently, cheaply and heathfully across the Atlantic.

In closing, I will say that before the report of this committee was sent to the House of Commons for their action, it was forwarded to me, at my office in Liverpool, for examination, that every word might be as I would wish to have it reported, which I considered a very unusual compliment, in view of so many questions having been asked entirely irrelevant to the matter under consideration, by the committee.

Among all of my experiences in missionary life, as varied, perhaps, as those of any other man living at the present time, I place this as among the most interesting and satisfactory of them all.

PURE THOUGHTS.

The lily's lips are pure and white,
Without a touch of fire;
The rose's heart is warm and red,
And sweetened with desire;
In earth's broad field of deathless bloom,
The gladdest lives are those
Whose thoughts are as the lily,
And whose hearts are like the rose.—NIXON WATERMAN.

A RELIGIOUS REVIVAL.

BY W. W. CLUFF, PRESIDENT OF THE SUMMIT STAKE OF ZION.

Many eminent divines are prophesying that we are right on the eve of a great religious revival in the United States. They assert that this "great awakening is not confined to any one class of believers," and "no one class of minds will work to bring about this great revival," and that its results will be the greatest religious social arousal that has ever before been known, also that this revival, which is certainly commencing, will be "one of those great historical, religious epochs, the most memorable and most potential periods in the history of the human race."

In explaining the necessity for such revival, it is stated, "that for nineteen hundred years, physical science and revealed religion have been evolving on converging lines; that they have now reached the point of union, and must unite; that these two great systematic endeavors of man to solve the mysteries of life and the universe, must progress together, through all future time." The meaning of the evolution of the Christian religion is this: "That for nineteen hundred years, the great churches and sects which have founded themselves upon the Bible, have differed, argued, disputed: that great theological rebellions, and desertions from religious bodies, have taken place; that hundreds of thousands of controversial books have been written, producing a perpetual change in the way in which the Old Testament and the New have been viewed and interpreted by Christian believers."

"That all the great churches have constantly altered their positions on minor points of dogmas; that new churches and sects, born of new intellectual impulses, or new religious desires, have

sprung into life; in short, that for nineteen hundred years there has been a natural, incessant and even advancing change in the interpretation of the Bible."

In making the above remarkable statements, is it not really admitted that the "revealed religion," was wrong or that all systems and creeds have been man-made and hence fallible and of no effect?

Certainly God, who created the universe and who devised the plan of redemption, would never make the mistake of having the one conflict with the other. The plan, then, devised by the Eternal Father, for the redemption and salvation of his children was complete and perfect from the beginning.

The universe, also, with all of his creations and laws governing were "good and perfect" when they passed from the hands of the Allwise Creator. How, then, can it be claimed, now, that physical science and revealed religion have been "evolving on converging lines until they have finally reached the point of union and must now unite?" Is it not equivalent to saying that evolution during the past nineteen hundred years was necessary in order to fully develop and mature God's imperfectly devised plans and creations?

If all the religious systems, sects and creeds, devised by the combined wisdom of all the earnest, zealous divines and professed servants of God, during the past nineteen hundred years, are now found to be erroneous and inadequate, what hope or assurance can we have that the eminent divines who are to take active part in this proposed "great revival, the like of which has not been known since the existence of man," will be more successful than former efforts? True, they have not yet outlined their policy, or informed us of the method they propose adopting in order to bring about such a momentous epoch. Will they endeavor to organize one great church of Christ, which will supersede all the other churches and sects now extant? Or will they simply change some of the tenets, and articles of faith, so as to make them harmonize, and then enter into a great confederation of religions?

Assuming that they are honest in this great religious reformation, which they purpose inaugurating, and having before them the failures of their predecessors, who, while honest, acted upon

man's wisdom, and hence failed, may we not hope that these eminent gentlemen before proceeding in such a great work, will take the advice of the beloved Apostle James, 1: 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"? If they will take this advice of James, they will learn another very important lesson which they should understand before they can engage in the work of Christ acceptably, viz: Hebrews 5: 4, where Paul, the apostle, says: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Now, however earnest and zealous those reverend gentlemen may be who propose reforming the religious systems of the day, if they wish to avoid the mistakes and failures which others before them have made, during the past nineteen centuries, they must receive their authority as Aaron did, by direct revelation from God. If they proceed in their proposed work of reform and religious revival, without first having received such authority, their successors will, in time, condemn all they do. But, if in humility they seek for that divine wisdom, and God does answer their prayers, as he did those of the humble boy, Joseph Smith, he will make known to them that the sectarian churches and creeds existing in modern times prior to 1830, were man-made systems, and henceforth not acknowledged by him; that in that year he raised up a man and endowed him with authority from on high, to re-establish the Church of Jesus Christ upon the earth, with all the gifts, blessings, powers and authority necessary for the redemption and complete salvation of the children of men; that if they will unite themselves with that work, then, indeed, will they have joy in their labors, and assist in the accomplishment of the great designs and purposes of God, and be prepared to meet Christ when he comes to rule on earth.

SUNSHINE.

BY DR. JOHN A. WIDTSOE, DIRECTOR EXPERIMENT STATION, UTAH
STATE AGRICULTURAL COLLEGE, LOGAN.

The nature of the sun has puzzled the wisest heads for many centuries; it puzzles them now. Some have said that the sun is a fiery ball of vapor; others that it is a gigantic ball of burning charcoal; others again that it is a ball of molten or solid material, that is contracting, and, in so doing, giving out heat. Today, we are as much in doubt concerning the true nature of the sun as men were four thousand years ago. Hypotheses may be made, but they are no more than fanciful guesses; the mystery of the sun has hitherto shown itself impenetrable. Nevertheless, of some facts concerning the sun, we are reasonably sure. We know, for instance, that the sun gives out light and heat; that is, that it shines upon us. We know also that the sunshine is indispensable to the well being of the earth; that without the privilege of basking in the sun's influence, all things upon the earth would die, and the earth itself would become a frozen, lifeless mass. The beauty and glory of the sun are often spoken about, but the limitless power that it wields over human existence and progress, is often forgotten, or not understood.

To understand more fully the relationship between the sun and the earth, we need to know something of the modern theories concerning the nature of light and heat. Scientists assume that all space is filled with a substance of remarkable properties, known as the luminiferous ether. This ether, besides filling all interplanetary space, fills, also, the space between the elementary particles of all known materials. Our bodies are penetrated by this

substance; so are rocks, wood, air, the things we eat and the things we wear.

Now, heat and light are believed to be produced by very rapid movements of the molecules, or elementary particles, that constitute the body that gives out heat or light. The fact that the sun gives out light shows that the particles constituting it are in rapid motion. As the molecules move back and forth, they strike upon the ether that fills the intermolecular spaces, and waves are set up, somewhat like the waves that are produced on a pond when a rock is thrown into it. These ether waves travel with extraordinary rapidity in all directions from the particle that originated them, and some of them strike our earth and give it heat. The difference between heat and light depends only on the difference in the size of the ether waves. Heat waves are long; light waves are short. Our eyes are so constituted that ether waves of a certain smallness give us the sensation of seeing; while the long waves make no impression on the eye beyond heating it. Sunshine, then, is nothing more than countless millions of ether waves striking upon the materials of which this earth is built,—the short waves we call sunlight; the long ones we call sun-heat.

Neither sunlight nor sun-heat is made up of one kind of waves only. White light, as it comes from the sun, is composed of short waves of various sizes. If the shortest waves found, be separated and then allowed to fall upon the eye, they would appear violet; the next longer waves will look violet-blue; and as the wave lengths increase, the colors change from blue, green, yellow and orange to red. Ether waves that are longer than the red waves cannot be seen, and are rated as heat.

By letting a beam of sunlight pass through a triangular prism of glass, or an inclined tumbler half full of water, it will be broken up into its prismatic colors. This has been observed by everyone. When these colors are judiciously mixed, white light is produced again. The possibility of colors depends on the existence of these facts. Some things, roses for instance, have the power of absorbing all kinds of light waves except those that give the sensation of red. These are reflected from the rose, and produce the sensation in the eye that the mind interprets as red. Other substances will absorb all rays except the blue ones, which will be

reflected, and the thing appears blue. From this knowledge, it has become a trite but true saying, that any substance has every color except the one it appears to have. Things that are white absorb no light, but send it all out; they are really black. Black things absorb all the light that falls upon them, and reflect none; they should really be called white. These are the very elements of the science of color.

There is, however, one relationship to human welfare in which sunshine is all important. To grasp it, we must consider a bit of plant physiology. If a plant leaf be examined with a magnifying glass, it will be found that its underside is covered with little slit-like openings that lead into the interior of the leaf. The stems and the upper side of the leaves also contain some of these slits or stomata; but the number is very small compared with the number on the under side of the leaves. It has been estimated that the number of these openings, found on the under side of most leaves amounts to nearly forty thousand to the square inch. Around these openings, within the leaf, are grouped cells, that contain grains or granules, green in color, that are called chlorophyll, or leaf-green. The gases found in the air pass through these stomata and come into contact with the chlorophyll and then undergo remarkable changes.

The air, it must be remembered, contains several gases of which oxygen, nitrogen and carbon dioxide are the most important. Carbon dioxide consists of carbon, one form of which is ordinary charcoal, and oxygen. Whenever organic substances are burned, the carbon in them escapes in the form of carbon dioxide. When this gas passes through the stomata into the leaf, it is immediately seized by the cells containing chlorophyll, and torn asunder into carbon and oxygen. The oxygen is allowed to go back into the air, but the carbon is retained within the leaf, and from it are made starch, sugar, plant acids, and many other things found in all plants, that are sent from the leaves to other parts of the plant. It is thus that a plant takes up the material necessary for growth.

If a plant be deprived of chlorophyll, this taking up of carbon from carbon dioxide cannot occur. This has been shown in many ways, and thus, the fundamental nature of chlorophyll for the

growth of plants has been established. A question arises here, that furnishes the text for this whole writing. The carbon and oxygen in carbon dioxide are held together very firmly; whence comes the work necessary to pull them apart? The answer to this question was found when the conditions under which chlorophyll can exist were established.

It was early determined that plants placed in cellars or other dark places lost their color, and became nearly white. By means of the microscope, it was shown that in the dark, the granules of the chlorophyll disappeared from the plant, and that thus, no carbon could be taken from the atmosphere. It was further learned that, in the presence of direct sunlight, the chlorophyll grains became very abundant, and the assimilation of carbon from the air grew very active. The indispensable condition under which chlorophyll can exert its peculiar power, is, then, in addition to moisture and the carbon dioxide in the air, the presence of direct sunlight.

Since sunlight is due to matter of some kind in motion, it must, therefore, possess energy, or the power to do work. Sunlight falling upon a leaf is taken up by the chlorophyll, and changed into one kind of light, very much like the red, and this light is of such a nature that when it beats upon the particles of carbon dioxide, they are broken up and the carbon is deposited in the leaf. By this means the sun's energy, transmitted to us over many millions of miles of ether, is taken up by the plant and stored within its structure. Bearing on this fact is the common experience that with sunny weather crops make more rapid growth than on cloudy days.

When it is recalled that animals cannot live if all plant food be taken away from the earth, it is apparent what direct importance sunshine has for our daily lives. Every loaf of bread or every piece of meat served upon our tables, represents a certain amount of work done for us by the sunshine.

The preceding paragraphs have already shown that a growing plant heaps up the energy of much sunshine within itself. Thus the plant acquires a power to do work, as is shown when the plant is burned and heat is given out. Wherever plants grow, this heaping up of energy occurs; and as this process has gone on

ever since the world began, a tremendous lot of energy from sunshine must have been stored away for the future. It is of this that I want to write.

Since the earth was young, many periods of time ago, it has undergone numerous changes, and has had many different climates. During the earth's history, mountains have been changed into sea bottoms, and sea bottoms have been raised up to form mountains. The cold countries of the north have, at different times in the past, been covered with palms and tropical vegetation; then, at other times, gigantic ice sheets have crept far south, far beyond the present limits of the region of perpetual ice.

In geological time, there is an era called the carboniferous. At that time, the atmosphere was moist, and it contained a much greater proportion of carbon dioxide than it does at the present. The climate was warm—the world was drowsy and languid. Under such conditions, a peculiar and luxuriant vegetation flourished. Plants of low orders, that now grow a few feet high, flourished then and became trees, scores of feet high, and with proportionate girths. Under the influence of the sunshine, through the intervention of chlorophyll, the mighty, dense, carboniferous forests drew from the heavily laden atmosphere large quantities of the carbon dioxide that it contained. In time, these gigantic trees fell, and others sprang up beside them. In their turn, these latter fell also, and other generations grew up. This went on for ages, and the forest floor became a mass of rotting remains of earlier forests. Then a change came upon parts of the earth; a forest, perhaps, began to sink, and soon became a sea bottom. The rivers washed down into the sea, clay and sand and other rock fragments, and this debris covered the former forest floor. When this had gone on for some more ages, another change occurred, and the sea bottom was brought up, and, it may be, made into a mountain. Under the influence of great pressure and heat, the sediment of the sea bottom was changed into rock, and the fallen logs of the forests became converted into a seam of coal. In this manner many of the well known coal beds were made,—not necessarily during the carboniferous era only, but at other times when the climatic conditions favored the rapid and large growth of vegetation.

Thus, then, it happens, when we sit of an evening before a

cozy coal fire, that the warmth which plays upon us was taken from the sunshine many, many ages ago, by the trees of mighty prehistoric forests, through the wonderful and mysterious action of the green coloring matter, the chlorophyll of living plants. Thus, too, it happens, when we travel on the railroad from place to place, that the work of drawing the cars is done by the energy of sunshine that fell upon the earth perhaps millions of years before Adam came. When, in our houses we light the gas burner or the coal-oil lamp, the light given us is the light that fell upon the earth in the far-away, misty, early days, that was imprisoned by the waving leaves of the forest.

Though the time may be near at hand when our houses shall be warmed by electricity, and our railroads and ships propelled by electric forces, and our only source of illumination be the electric light, we shall yet have to fall back on sunshine for the source of the heat, the power and the light. For, in that coal-less age, the electric currents will be generated by falling water; and the water comes from the clouds; and the clouds came from the mists rising from lakes and oceans; and the mists came from the ether waves of the sunshine beating upon the water molecules and changing them into water vapor. In any case, behind it all, is sunshine as the active first cause. And it may be that in the future, we shall use neither coal fires, nor waterfalls, but great machines that will take the sunshine, directly, and convert it into the forms of energy that we may desire. And should that happen, we should understand better than we do now, the backing of sunshine that every earthly action possesses.

However, that may be, let the young readers of the ERA, for whom this has been written, no longer look upon a leaf playing in the sunshine, or a pond glittering with sunbeams, as simply a growing leaf or a bit of water that is being vaporized. Look deeper, and recall the work of the tiny laboratories of the leaf, where new substances are made, and where the energy of the sunshine is stored away, against future use; or look in among the molecules of the water and see how they move faster and faster as they rob the sunlight of its energy, until they fly into the air as vapor, laden with the power to do work as they are changed back into water, and seek their home in the lake or ocean. When a for-

est burns, think of the energy of thousands of sunny days that escapes the reach of man. Recognize in an unharnessed waterfall, the pitiful, great waste of sunshine.

The story of sunshine is but begun. It is always so; that the things of our daily lives are the ones whose numberless relations make it impossible to deal with them fully in limited time and space.

STUDENTS' PARTING SONG TO KARL G. MAESER.

In the grave, beloved teacher,
 Sadly now we lay thee low;
 But we cry to him the Mighty,
 "Where he goeth let us go—
 He a meek and lowly teacher,
 Whom thou gavest for our day—
 He the friend, the sage, the father,
 Whom thou taketh now away."

In the school home where we knew thee,
 We must see thy vacant chair,
 But thy spirit shall be with us,
 We shall feel thy presence there;
 And thy words so fondly treasured,
 Like a halo to each life,
 Shall with us be lamps of wisdom,
 In the darkening days of strife.

Thou hast pointed us to heaven,
 When our faltering feet have stayed;
 Through life's storm, oft come to guide us,
 When our faith through blindness strayed!
 Thou has poured the balm of healing,
 Into hearts that bled and broke;
 At thy touch of inspiration,
 Slumb'ring souls to life awoke.

Though our drums now beat the death-march,
 Though the gift of tears we bring,
 Thy low bed now strewn with flowers,
 Yet this parting hath no sting.
 No, the grave shall not prove victor,
 Though today we mourn thee gone,
 Thou a Prince of Love Eternal,
 In our hearts hath found a throne.

*Brigham Young Academy,
 Feb. 17, 1901.*

ARETTA YOUNG.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

Queen Victoria.

The queen's body now rests in the beautiful Frogmore mausoleum, near Windsor Castle, beside the body of her beloved prince-consort. Queen Victoria was born in 1819, and came to the throne in 1837, soon after reaching her majority. It was realized in her infancy that in all probability she would succeed to the throne of England and her early education was governed by the requirements of the exalted position it was expected she would occupy. The stories of her childhood and young womanhood indicate that she was a person of character, stability and purpose. One of the early incidents of her life, in which the world at large took unusual interest, was the circumstance of her courtship and marriage. Her ancestors were descendants of the Germans, and Prince Albert, whom she married and loved so devotedly, was her cousin. He was a man, it seems, of most prepossessing appearance, and became the ideal of the queen's life, and the source, perhaps, of her greatest happiness in this world. Gossips have always insisted that the prince did not find the same personality in and love for the queen that she found in him, and that her exalted station was one of the highest inducements to the marriage. As an evidence of the sacrifice in his career which it is thought he made, a letter to his grandmother about the time of his engagement is quoted. It certainly does not contain the language of an ardent and devoted lover; it has its misgivings and there is a certain melancholy spirit running through it. Whether these misgivings arose from a doubt on his

part of his ability to love the young queen, or from the embarrassing position in which his new station in life would place him, does not seem perfectly clear. These are his words:

The queen sent for me alone to her room a few days ago, and declared to me in a genuine outburst of love and affection that I had gained her whole heart, and would make her intensely happy if I would make the sacrifice of sharing her life with her, for she said she looked on it as a sacrifice: the only thing which troubled her was that she did not think she was worthy of me. The joyous openness of manner in which she told me this, quite enchanted me, and I was quite carried away by it. She is really most good and amiable, and I am quite sure heaven has not given me into evil hands, and that we shall be happy together.

Since that moment Victoria does whatever she fancies I should wish or like, and we talk together a great deal about our future life, which she promises me to make as happy as possible. Ah, the future! does it not bring with it the moment when I shall have to take leave of my dear, dear home and of you!

I cannot think of that without deep melancholy taking possession of me.

The marriage, however, seemed to have been a happy one all around, and it has been said by those best informed on the subject that the twenty-two years of her married life together, up to the time of his death, was one of perpetual honeymoon. His position, however, among the English—for the English were never generous towards Albert, and did not seem to appreciate him until after his death—was one often of humiliation and chagrin by reason of the constant effort to make him feel the inferiority of his rank. He was too often the object of their brutal jests and the jealousy with which they looked upon him, not only as a foreigner, but as an interloper. The prince-consort, however, was a man of excellent character, and worked assiduously in the interest of his adopted country, and rendered England a faithful and competent service up to the time of his death. He inaugurated the great expositions, the first of which began at the Crystal Palace, and was a liberal patron of arts and science. His association with the queen undoubtedly added materially to her wisdom and information respecting great public questions.

The political position, however, which the queen occupied in

the British empire is one upon which there has been a great diversity of opinion. By some, she has been looked upon as a mere figure-head; by others, it is believed that she was an important factor in the government of Great Britain. Queen Victoria, it must be understood, was the first constitutional monarch of Great Britain, for during her reign the country made very radical changes in the character of its government, and the final depository of its powers. As a matter of fact Great Britain is more a republic than a monarchy, as these terms in their widest sense are understood. When Victoria became queen of England, it was generally conceded, and she was among those who accepted the concession, that the final and controlling power of the realm lay in parliament, and that in parliament, the House of Commons was the supreme arbitrator. It is true that a law of Great Britain must receive the assent of the House of Lords, but the temper of the country is such that the House of Lords cannot do any more than retard, without absolutely preventing, legislation. It would be, perhaps, more correct to say that on a close question, as the Gladstone home-rule bill, opposed by the majority of the English people, the decision of the House of Lords may become important, but a strong voice uttered at the polls by the people of Great Britain cannot be successfully resisted by the lords in parliament.

With Queen Victoria, there was no longer the old theory in existence that the kings and queens of Great Britain ruled by divine right. On the other hand, Victoria was not a mere nominal sovereign, however difficult it may be to fix or limit her powers in the government of the realm. It has been said of her that she reigned but did not rule, but this definition of her power itself needs defining. It might, perhaps, be more correct in a general way to say that she exercised political influence rather than political power. But one thing is certain, and that is that she never took things for granted, but gave the most attentive study to whatever document of state she was required to sign. Her assent was required in so many important matters that she might withhold that assent if she believed, or was certain, that the country would stand by her, and it was her privilege and business to interpret the public spirit of her realm, as it was the business of her ministers and parliament to yield obedience to the demands of the people. A circumstance

in her life, after she had been eleven years queen of England, clearly illustrates the rights of the throne as they became established in the queen's mind. During the premiership of John Russell, Lord Palmerston was foreign secretary, and during his administration of this office, it was not unfrequently the habit of Palmerston to determine foreign questions without consulting the premier, and this habit often became very annoying not only to Russell but also to the queen. In 1848, when Napoleon III preformed his famous *coup d' etat* by which France was converted from a republic into an empire, Lord Palmerston informed the French ambassador in London that Napoleon's act would be approved by England. As a matter of fact, the premier felt, and the queen was of the opinion, that England should have nothing to say about the affair one way or the other, and when the prime minister informed Napoleon of the queen's decision in the matter, Napoleon immediately informed him that Lord Palmerston, the minister of foreign affairs, had already expressed his approval to the French ambassador at London. This unwarranted assumption of authority by the foreign minister greatly exasperated the queen, who insisted upon Lord Palmerston's dismissal from office, and her demands were complied with.

Perhaps one of the strongest characteristics of the queen's rule has been the conservative influence she has had upon her prime ministers. She has not always been able to persuade them against their determined policy, and the policy of their cabinet, but it is safe to say that they have always sought to convert her to their purposes and views in government. When Napoleon hoped to gain celebrity and secure his throne by the Crimean war, it was known that the queen was very greatly opposed to the alliance with France. Her counsels, however, were overcome; though generally, statesmen since that day have confessed that the queen was nearer right than those who overrode her policy in that blundering war against Russia.

After Lord Palmerston had become premier of Great Britain, the war between the North and the South broke out in the United States. Palmerston's policy was very exasperating to the people of this country, and it was generally believed that England and America would have come to blows over the unfortunate differences

that arose during that time, had it not been for the better and wiser counsels of the queen. Victoria has always been averse to foreign wars, and it is believed that she assented with some reluctance to the war now carried on in South Africa. The whole train of misfortunes that have overtaken England in this war with the Boer republics has been a source of sorrow to the queen, and it is believed that the war in South Africa hastened, if it did not bring about, the queen's death.

Her last important public act was the visit which she recently made to Ireland, a visit undertaken chiefly on her own account, notwithstanding she was urged not to visit Ireland at this time, because of the great sympathy manifested in Ireland in the cause of the Boers. However, the Irish people showed her great respect. She was nowhere insulted, and quite generally received with enthusiasm and demonstrations by the people of Ireland, and the visit proved to be so fortunate and so popular that the Shamrock was worn with great demonstrations by the people of London. Those who have associated much with the English people will realize the startling parallel between England's queen and America's flag. Men fight for the queen; men are in the service of the queen, just as men in this country fight for the flag as the symbol of our nationality. As long as this sentiment prevails, and England continues to be a constitutional monarchy, there is not much danger to royalty in that country, and King Edward VII will assume his regal duties without the slightest interference.

Queen Victoria's long reign, since 1837, runs parallel with the greatest achievements in the history of the world, and these achievements have been as consequential to great Britain as they have been to the world at large. In England, therefore, this period of human progress and commercial and literary revolution will ever be known as the Victorian period. The age of Victoria, therefore, stands for a separate period in the history of civilization, and her name will ever be associated with the achievements of literature, science, art, government, and human progress.

Edward VII.

Edward VII, as the Prince of Wales elects to be designated, ascends the throne of England in the sixtieth year of his life, and

at a time when the English people are generally and somewhat reverently devoted to royalty. It is not easy in this country to comprehend the feelings which the masses of the English people entertain for their kings and queens.

So far as experience in the affairs of state and the observation of men of public life could teach the new king, he has had ample opportunity for a broad and comprehensive knowledge relating to the duties of his new office. There was much prejudice against the king in his early manhood because of certain irregularities of life which were associated with his name. The feelings of the English people at that time, on questions of moral amenities and proprieties, were certainly much more puritanic than they are today. Indeed, his experience, by some writers, has been summed up in its entirety as rather wholesome than otherwise, and the irregularities of youth are spoken of as though they were necessary to introduce him into a broader and more comprehensive knowledge of life. It is thought that after all his experiences, he will be more of a man of the world than he could possibly be without them. Such comments upon his life indicate a considerable transition in English ideals of morality from the time that his mother ascended the throne to the time that her son became king of England. In later years, the Prince of Wales has had to perform many of the royal functions, which, by custom, devolved upon his mother. The king is not regarded as a man of the strongest mentality, and, of course, cannot hope to cope with the men who shall in the future constitute the great premiers of England.

It is safe to say that the king understands fully the temper of the English people. He knows full well that in their hearts, the principles of democracy, under a constitutional monarchy are thoroughly intrenched. That he so understands the temper of the English people, and the requirements of the empire over which he reigns but which he is not to rule, is confirmed by his address at the time he was proclaimed king of England and emperor of India. He says: "In undertaking the heavy load which now devolves upon me, I am fully determined to be a constitutional sovereign, in the strictest sense of the word, and, so long as there is breath in my body, to work for the good and amelioration of my people." There can be no doubt that the new king will give a brilliance to his

court and eclat to his public career that have been wholly wanting in the reign of his mother.

John Marshall.

Everywhere throughout the United States on the fourth of February, courts of law adjourned in honor of the centennial anniversary of John Marshall's succession as chief justice of the Supreme Court of the United States. It was a day long to be remembered by the bar of this country, and was everywhere celebrated in a manner that attested the high esteem and reverence in which our great justice has been universally held throughout the United States. Many able and spirited addresses were made on the occasion of this celebration, and banquets were held by the bar in honor of the day.

It is quite generally conceded, by those best qualified to pass upon the value of the services rendered in the establishment of our federal government, that John Marshall occupies a place second only to that of George Washington. There can be no doubt that Washington's great influence was the strongest and most effectual of any in bringing about the union of the States, but next to his work stands that of John Marshall. Marshall's great contribution to the growth and solidity of our federal government is not universally appreciated or understood, because of the fact that his great work consisted in the interpretation of the constitution, and dealt with technical questions not always easily understood by those who have not some legal education.

It has been said that he that interpreteth the law is as great as the law-giver himself. It was the business of John Marshall to interpret, for the first thirty-five years of its early existence, the Constitution of the United States. There can be no doubt that his influence was foremost in the Supreme Court, and that his guiding, rational genius was the leading factor in the interpreting of the instrument, which by the construction that might be placed upon it meant weal or woe to our country. There was no beaten track for the feet of the great jurist, and he was compelled to make his way through the great wilderness of constitutional law in such a manner that the country might travel with safety the way which he marked out. His great decisions have established many of the

fundamental principles of our great government—principles that were held in doubt at the time his decisions were rendered.

There is no name, today, among all of the great judges of the Supreme Court of the United States, that stands so high as that of Marshall's. There are no decisions of any jurist so frequently quoted in constitutional law as the great decisions which he wrote, and John Adams, who appointed Marshall to the high and exalted position which Marshall occupied so long, esteemed the appointment the greatest act of his life. It would be difficult to define the great services that Marshall rendered to his country, and it is difficult now to say what the status of the constitutional law of this country would have been, had a less competent man occupied the position which Marshall held during the first third of the past century.

Marshall rendered great services to his country during the revolutionary war; in diplomatic life, his services were invaluable; and in the administrative affairs of our government, he demonstrated most excellent executive qualities, but his work as a jurist was paramount, and he will ever be remembered in history as the great chief justice of the Supreme Court of the United States. It has taken time to demonstrate the value of his services to his country, and his contemporaneous generation during the last thirty years of his life did not know and appreciate him, as we understand him today. He was among the very foremost of those great Americans who laid, in a substantial manner, the foundation of our great republic.

Hazing.

Sometime ago, a cadet by the name of Booz died, and the charge was made by his father that his death was the result of tortures and torments inflicted upon him by means of hazing, while he was still a cadet at West Point. This charge led to a congressional investigation, and a committee was appointed to look into the conduct of the students at this famous military academy, and report to Congress the results of that investigation. Week after week, the newspapers have contained a synopsis of the evidence furnished by the students and professors, and the committee has

just made its report, and find that more than one hundred ways and means of hazing students were adopted by the cadets at West Point.

The result of this investigation has led to the recommendation that a law be passed prohibiting hazing, and bracing, and all forms of punishment by which new students are compelled to feel the inferiority of their position, as compared with the position of fourth-year men. Some of the means resorted to by the advanced students as college discipline for the younger ones are not only extremely ludicrous but are very humiliating to those compelled to endure them. Phil Sheridan's son was compelled to ride a stick up and down the campus before the students, in imitation of his father's famous ride from Winchester; new students were compelled to go under their tables at mess and have food thrown to them like a dog. Booz complained that the most serious infliction put upon him was the practice of pouring hot tobasco sauce down his throat.

Bracing is another practice—a practice the students do not include in hazing—by which students stand erect in a somewhat ludicrous position while their seniors pass by. Perhaps one of the most objectionable features in the system of hazing was that by which students were compelled to fight their seniors. It is well known that after students have been at West Point for a year or two, the drill develops their physical strength and hardens their flesh and makes out of them in some measure athletes. The new student often goes there with flabby flesh and untrained muscles, and as a rule he is no match for his seniors, but the latter nevertheless compel him to stand and go through the form of a fight with some chosen student. The new comer, therefore, generally has to submit to a good drubbing at the hands of his senior. If it should happen, however, that the new man develops unexpected powers and is a match for the first of the older students who challenge him, he is compelled to repeat the experience until some student, if possible, is found who can administer the drubbing that the new comers are expected to get.

In many of the old and most respectable universities of the United States, the system of hazing has fallen entirely into disuse or has been prevented by the faculty of these institutions. It has

long been looked upon by the people generally of this country as a species of barbarism, and many have been greatly shocked to find that it was still maintained in the great national military academy of this country, an institution intended for the training of army officers.

Since the investigation began, the students have finally resolved to give up hazing as a practice of the school; they have insisted, however, that bracing has a beneficial effect upon new students, and that it ought not to be classed with the objectional discipline in other respects under which students have been compelled to go. However, the committee appointed to investigate has included in its recommendations the abolition of "bracing."

It is to be hoped that the barbarous system of hazing, practiced in this country, will now become but a memory in the college life of American students.

Another Bonanza in California.

The Golden Gate is an appropriate name to the entrance by water to the great commonwealth of California. It has been a state of great surprises, as well as of great achievements. No portion of our country has, perhaps, seen so many and such substantial booms as have come to this great state. Her gold mines, her immense farms, her vineyards, and her unparalleled orange groves, have been succeeded by what may be called a great oil boom. Two years ago, the production of crude oil in the state of California amounted to 2,160,000 barrels; now, the annual output has reached 5,300,000. Dry and parched sand fields, where, a few years ago, nothing was supposed to be of value in them, have turned out to be producers of great fortunes. Within the last two years, upwards of fifteen million dollars have been expended in the development of the oil industry of California. Great corporations have been organized on purely speculative grounds, and the speculator of oil land in California today is reaping his harvest. We are told that there are something like two hundred and fifty wells now in course of development. These wells are bored to a distance, in some instances, of more than one thousand feet.

To these great oil discoveries, people are rushing from Penn

sylvania, Virginia and Ohio, the great oil states of the East. We are told, by men who profess to give conservative estimates, that within a few years, the oil products of California will reach those of her gold productions, namely, about seventeen million dollars a year. What is wonderfully surprising, the dry sandy wastes of the San Joaquin valley are now laden with rich stores of crude oil. The oil and the grape, therefore, promises to make out of that formerly arid region a most wealthy district within the state of California.

Of course, along with the oil discovery, there is a boom in lands. Lands now thought to contain oil, are selling from five thousand to eleven thousand dollars per acre, when, a short time ago, they could be bought for two dollars to two dollars and fifty cents per acre. Great stories are told of fortunes made by speculators and land owners. It is said of a certain Old Captain Jones that recently he went about in tatters offering his lands at the mouth of Brea Canyon at eight dollars per acre. An oil well was found upon them, and now their value is wonderfully enhanced, and it is stated that within a short time, he has received upwards of one hundred and thirty-five thousand dollars for lands that only a few months ago were of little or no value.

There can be no doubt that the oil wells in the west will continue to grow in number, and we, here in Utah, where there are such large coal deposits, need not be surprised if an oil boom some day comes to us.

EDITOR'S TABLE.

HOME-BUILDING.

BY THE SENIOR EDITOR.

A correspondent in the February number of the ERA, under the title, "What About the Home?" touches a subject very near to my heart, and of great importance to the people and to the Church. Let me write a few words on this topic of home-building to our young men and women. The subject can only be touched in an article like this. Wrong impressions prevail about the matter, for nowadays young men and young women often have an idea that they must build a mansion before they wed. They must have all kinds of modern furniture, and modern improvements, in their mansion, before they can marry. Now, this idea prevails to almost an alarming extent, so much so that I apprehend many a young man and young woman who ought to be married, and who would be fulfilling the law of God, and of their being, if they were married, are deferring this right until they may see a chance to fulfill this false desire for wealth. Now, I think that the old plan to marry for love is a very good one, even today. It is the height of folly for a young man without means, and depending upon his intellect, and his energy, and skill, and labor, for his living, to imagine that he must ape millionaires, in all his surroundings, before he is qualified to take a wife. The thing for such a one to do is to decide in his mind whether he is suited to the girl he loves, whether their

dispositions are compatible, whether they can love each other; and do as Paul commanded, you shall love your wife, and the wife shall reverence the husband. If you can make up your mind that you can do this, and that you are suited to each other, for time and for eternity, and that you will become a unit in the bonds of holy wedlock, and then go and get married under the law of God, that God may join you together for eternity as well as for time, and then put your efforts and energies together, you are prepared to save your little means, and lay it up and build your home together and live therein. Build your home together, out in the country, where there is not so much fashion, so many carriages and fine horses, and livery outfits, and all such things. Young men in the settlements do not need this advice so much perhaps, as they do in Salt Lake City and in the other larger cities of the state. But the young men of the cities need this advice. Don't wait till you are as rich as your fathers before you get married. Don't make your marriage dependent upon your possessing a fortune, for if you marry for a fortune, if you get married because of the luxuries that are supposed to be in marriage, and that are supposed to be essential to married life, then when your fortunes fail, your love will perish and your union will be a most unhappy one.

But it is not the material view of this question that is the most essential in building a home. A home, however luxuriant it may be, is not a home, in the light of the Gospel of Jesus Christ, or of the Latter-day Saints, unless there dwells perfect confidence and perfect love between the husband and the wife. If the woman is suspicious of the character of her husband, she will be jealous of him. If he has been or is suspicious about the fidelity of his wife, then there is misery and unhappiness; there can be no love; that is, no love exists such as should exist in the home, and a home is not a home where confusion reigns, where jealousy abides, where the spirit of hatred springs up occasionally between the parents. There can be no home there. There may be a hell, but not a home. Home is a place of order, a place of love, a place of union, and a place of rest, a place of absolute confidence, absolute trust one towards the other—where there is not the breath of suspicion of infidelity, on the part of the wife or on the part of her husband,

respecting the other; but where the husband can bestow his love and depend upon the virtue and integrity of his wife, and where the woman has implicit confidence in the honor and manhood and virtue of her husband. That is what constitutes a home, and the only way you can build up a home, on these principles, is to impress the Gospel of Jesus Christ in your hearts, get the Spirit of God in your souls; and learn the law of life, as it has been revealed from the heavens in the latter days, and live by it. Thus you may build up for yourself a home to which all the joys and happiness of life will congregate, to which your children will flock to you in love and peace, to dwell with you and seek the rest, the joy, the peace, the parental affection which should exist in the home, rather than to go out to other homes, and to other places, for the enjoyment that they ought to find with you.

Build up your own homes; do not ask someone else to do it for you. Do not depend upon your rich father or upon the legacy of some rich relative. Do not look for these things. Be men, be women. Depend upon your own energies. Take the world as you find it, and cope with the difficulties that you have to meet with. Do this with the energies, with the intelligence, with the force of character, that you possess within yourselves, and ask no odds of any living creature on earth, nor in the heavens except the blessings of our God. Ask only for his blessing, and be sure that you ask for his, and that you get it, and your way will be opened, and you will be able to build up for yourself a home that will be indeed a home. However humble it may be, it will be the dwelling place of peace and joy that you may call your home.

It is not brick walls, it is not ornaments, brussels carpets or plush carpets, it is not fine drapery, and all that, which make a home. I know that, perhaps, there have been more aching hearts and sorrowing souls in these rich homes than you will find in the dwellings of the people where they are lovingly united in the bonds of the new and everlasting covenant, and are looking for union not only in this life but throughout all eternity. Their children will be a crown of glory unto their home, and will be a foundation and nucleus of their kingdom which shall spread.

It should be the ambition of young men and women to make such homes. They are the cradles of undying progress; the nur-

series of character, the strength of The Church, the state and nation.

DR. KARL G. MAESER.

In the early morning of Friday, February 16, Karl G. Maeser, the missionary and educator, suddenly and peacefully died, at his home in Salt Lake City, at the age of seventy-three years. In his death, the state loses one of its oldest and most enthusiastic educators, and The Church, one of its pillars of strength.

Readers of the ERA have an account, from his own pen, (Vol. 3, page 23) of how he became a "Mormon," and was baptized at Dresden, Saxony, October 14, 1855, by the late Apostle Franklin D. Richards; and of the wonderful manifestation of the gift of tongues which corroborated the sincere conviction of his soul, possessed to his dying day, that the Church of Jesus Christ of Latter-day Saints is of God and not of man.

Dr. Maeser was born in Saxony, January 16, 1828, and came to Utah in the fall of 1860. Since his arrival here, as in his native land, he was constantly engaged in educational work; he taught first in the wards of Salt Lake City, and afterwards, as private tutor in the school of President Brigham Young. The latter position led to his appointment as the organizer and first principal of the great Church educational institution, the Brigham Young Academy, which in turn led to his position as father and superintendent of the entire Church educational system of the Latter-day Saints. In addition to this labor, he was in recent years an ardent worker in the Sabbath schools of Zion, whose excellent discipline and splendid system are largely due to his able efforts.

He was a natural disciplinarian and teacher, one who devoted his whole career to his calling. Thinking, planning, writing, teaching, he wrought therein up to and during the last day of his life on earth. He died in the harness, and his peaceful passing to the great beyond was as ideal as the story of his living. In life he

was ever prepared to respond to calls to do good; and he stood quite as ready to answer the final summons of his Maker.

He was a man of charming character, true as steel, warm as love; he possessed a big heart; thousands are the monograms of hope and encouragement that he has impressed upon the souls of young men and young women who came to him for counsel. With fatherly solicitude and with tender care, he gave to each the advice most needed. In all the rocky mountain region, from Mexico to Canada, from the coast to the plains, many hearts there are that beat in loving remembrance of Brother Maeser, that are full today in contemplation of the help that he has rendered.

He was a missionary, a musician, a founder of the German mission paper *Der Stern*, a writer of some merit, a member of the State constitutional convention of Utah; and in other ways he faithfully, nobly, truly, always modestly, served his Church, his state and country; but the crowning labor of his life was his work as teacher. The truth which he so tactfully, but with force, impressed upon the hearts of the children of his time, is the monument that shall perpetuate his memory, enshrouding it with living freshness in generations yet to come.

With thousands of Latter-day Saints in all the world, we place a rose upon his bier, a crown of flowers upon his brow, and sympathize with the children of the Saints who must hereafter forever miss his coming.

ZION'S TEACHER.

Did Pestalozzi's mantle fall,
When he to higher realms aspired;
Or had a still diviner call
Our Maeser's heart with zeal inspired?

From youth to age, his daily toil,
To make men better, seemed to be,
With wisdom's lance meet every foil,
With knowledge make men great and free.

Others shall reap where he has sown,
 And gather hosts of human sheaves;
 And youth, now unto manhood grown,
 Shall love the name for whom he grieves.

But in a more exalted sphere,
 His work has now commenced anew;
 'Tis not for us to mourn him here,
 With life's great labor still in view.

J. H. WARD.

ANSWERS TO QUESTIONS.

Conferring the Aaronic Priesthood.

A subscriber submits this question:

In ordaining a person to the office of a Deacon, should the words be used: We confer upon you the Aaronic Priesthood?

Answer:—See section 107, Book of Doctrine and Covenants, verse 1,—There are, in the Church, two Priesthoods, namely the Melchisedek, and Aaronic, including the Levitical Priesthood.

Verses 5 and 6—"All other authorities or offices in the Church are appendages to this (the Melchisedek) Priesthood."

Verse 7—"The office of an elder comes under the Priesthood of Melchisedek."

Verse 21—"Of necessity there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two Priesthoods."

The revelation clearly points out that the Priesthood is a general authority or qualification, with certain offices or authorities appended thereto. Consequently the giving of the Priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him.

Take, for instance, the office of a Deacon, to which "subscriber" refers; the person ordained should have the Aaronic Priesthood conferred upon him in connection with his ordination. He cannot receive a portion or fragment of the Aaronic Priesthood; because that would be acting on the idea that either or both of the Priesthoods were subject to sub-division, which is contrary to the revelation.

In ordaining those who have not yet received the Aaronic Priesthood, to any office therein, the words of John the Baptist to Joseph Smith, Jr., and Oliver Cowdery, would be appropriate to immediately precede the act of ordination. They are:

"Upon you my fellow servants" (servant,) "in the name of Messiah, I confer the Priesthood of Aaron."

Of course it would not necessarily follow that the exact words should be used, but the language should be consistent with the act of conferring the Aaronic Priesthood.

The Kingdom of God.

Explain this passage in Note 10, Lesson 14. Manual, taken from the "History of Joseph Smith:" "Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on earth from the days of Adam to the present time." * * *

Some doubts have arisen on the meaning of this passage from the fact that the Latter-day Saints believe that there was an absolute apostasy from the primitive Church, and that divine authority was not again restored until it was done by the direct revelation of God to the Prophet Joseph Smith. The whole question hinges on the meaning of "the Kingdom of God," as used in the quoted passage. From the subsequent remarks, in the same note, it is evident that it does not mean The Church, as a continual organization, but rather includes separate oracles of God who have existed from time to time from the days of Adam until now. The history continues:

What constitutes the kingdom of God? Where there is a Prophet, a Priest, or a righteous man unto whom God gives his oracles, there is

the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

Hence, the continuation of "the Kingdom," in this sense, has reached from Adam to the present; but, as the words are here used, it does not mean the uninterrupted continuation of The Church upon the earth, nor the constant existence of the Priesthood in organized capacity upon the earth.

The Book of the Law of the Lord.

What is the Book of the Law of the Lord? (See Note 11, Lesson 12, Manual 1900-1; also Doctrine and Covenants, Section 85: 1, 5.

The Book of the Law of the Lord is a book in which were kept the names of the Saints who paid tithing—it was the book of tithing kept by the Prophet Joseph Smith during his lifetime.

NOTES.

"Of all forms of enterprise, dishonesty pays the shortest dividends."

"Moderation is the silken string running through the pearl-chain of all virtues."

"People who take pains never to do any more than they get paid for, never get paid for anything more than they do."—*Elbert Hubbard*.

Napoleon said, "There shall be no Alps." Have you the will? Make a start; you know not what the future may bring forth.

Confidence inspires confidence, and self-confidence begets success. We want you to believe more in your own power. Don't "If" yourself out of confidence and ambition. Don't "I can't" yourself from progressing, or "I don't think" yourself out of an opportunity—you cannot afford to. "I don't think," "I can't," "If," belong to the category of failures and regrets. "I can," "I must," "I will," have made the army of successful.—*Ad-School*.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*January 17*—The Republican caucus adopts rules for its government in the senatorial nomination contest. A majority (19) will nominate.....President Evans of the State Senate announces his committees.....18—Representative McMillan, of Salt Lake, introduced a bill in the House making it unlawful to compel vaccination or to require it as a precedent to entering the private or public schools of the State either as pupil or teacher.....The Live Stock Convention decided to hold its next convention in Chicago.....20—The Nebo Stake of Zion is organized comprising the wards south of Springville in Utah County. Jonathan S. Page was chosen as president, with Hyrum Lemmon and Henry Gardner as counselors.....22—Thomas Kearns is nominated for United States Senator by the Republican caucus23—In joint session the Legislature elected Thomas Kearns to the United States Senate on the first ballot, the vote standing:—Kearns, 37, McCune, 25, absent, 1.....24—The Board of Education of Salt Lake City rescinded its former order excluding unvaccinated children from the schools.....25—Mayor Thompson of Salt Lake approved the city ordinance recently passed vacating parts of certain streets and granting the use of same to the Rio Grande Western Railway for the erection of machine shops thereon.....26—The Salt Lake County Board of Health rescinds its order closing the schools of the county to unvaccinated children.....28—Senator and Mrs. Kearns give a grand reception at the Knutsford Hotel, Salt Lake City.....The House of Representatives passed the anti-compulsory vaccination bill, by a vote of 37 to 6.....30—Six members of the Salt Lake City Board of Education are arrested and arraigned in the police court for resisting the orders of the City Board of Health by opening the schools to unvaccinated children.31—S. W. Eccles, for many years general freight agent of

the Oregon Short Line Railroad, resigns to accept position of traffic manager of the American Smelter Company.....The anti-compulsory vaccination bill passed the State Senate by a vote of 13 to 5.John Crompton, the oldest citizen of Logan, Utah, died at the age of 92 years.

February 2—Abe Majors, the murderer of Chief of Police Brown, of Ogden, is granted a new trial by the Supreme Court.....4—The House of Representatives passes a bill to raise the salaries of the justices of the Supreme Court from \$3,000 to \$5,000.....5—The House passes a bill raising the salaries of the governor, secretary of state, auditor, treasurer, attorney-general, and superintendent of public instruction.....7—Apostle Francis M. Lyman is appointed to preside over the European mission.....The new building of the Latter-day Saints College, Salt Lake City is dedicated.....The Senate unanimously adopts a resolution favoring the election of United States Senators by direct vote of the people.....8—Governor Wells vetoes the anti-compulsory vaccination bill, and requests the passage of a substitute bill which he presents, making vaccination compulsory on all persons in the state under the order of the Boards of Health, and giving power to all sheriffs, constables and police officers in the State to enforce the orders of said boards.....The members of the State Legislature start on a trip to Boise, Idaho, to visit the Idaho State Legislature.The Duke and Duchess of Manchester and other distinguished people visit Salt Lake. The Duchess is the daughter of Vice President Zimmerman of Cincinnati, Hamilton, and Dayton Railroad, who also accompanied the party.....9—The members of the Salt Lake City School Board, who were arrested for violation of the orders of the Board of Health, are discharged by Police Judge Timmony, he holding that he has no jurisdiction in such cases.....10—William Buttle, who came to Utah in 1853, died in Salt Lake City, aged 74 years.....12—Judge Jacob B. Blair, surveyor-general of Utah, died at Salt Lake City.....The House of Representatives rejected the Governor's compulsory vaccination bill by a large majority.....14—At a meeting of the First Presidency and the Apostles, it is decided to open up a mission to Japan, and Apostle Heber J. Grant is chosen to preside over the same.....15—Dr. Karl G. Maeser, superintendent of Church schools and one of the general superintendency of the Sunday Schools died at Salt Lake City. Dr. Maeser was born in Meissen, Saxony, January 16, 1828.....16—J. H. Paul, president of the Latter-day Saints college, is convicted, by a jury, of violating the rules of the Board of Health.

DOMESTIC—*January 17*—A great demonstration was made in the Senate when Hon. Matthias L. Quay took his seat.....The Senate Committee on Military Affairs, which has been investigating hazing at West Point, decided to incorporate a provision in the Military Academy bill to prevent hazing in that Academy and punishing those guilty of it by expulsion..... The members of the four classes at West Point met and unanimously decided to abolish the practice of hazing 31—A great fire in New York City destroys property valued at \$1,500,000.

February 1—E. H. Harriman, for the Union Pacific Railway, secures control of the Southern Pacific.....4—The centennial anniversary of the installation of John Marshall, of Virginia, as Chief Justice of the Supreme Court of the United States is celebrated with impressive ceremonies in the hall of the House of Representatives at the National Capitol.....Senator J. L. Rawlins presents the credentials of Thomas Kearns in the United States Senate, and the oath is administered to Utah's new senator by Senator Frye.....5—The president sends to the Senate the nomination of Maj-General Nelson A. Miles to be Lieutenant-General.....Mrs. Carrie Nation wrecks the finest saloon in Topeka, Kansas, is arrested but promptly released.....13—The electoral vote for President and Vice-President of the United States is counted in joint session of the Senate and House of Representatives and Wm. McKinley and Theodore Roosevelt are declared elected.

FOREIGN—*January 17*—The celebration of the bi-centenary of the Prussian Empire began in Berlin.....18—The announcement is made that Queen Victoria is ill and much alarm is felt22—Queen Victoria of England died at 6:30 p. m., and the Prince of Wales becomes Edward VII.....A large number of Filipinos take oath of allegiance to the United States.....24—Edward VII was proclaimed King of Great Britain and Emperor of India, in St. James palace, London, at 9 o'clock a. m.....26—The New York *World* publishes an interview with Aguinaldo in which he refuses to accept the offer of amnesty made by the United States commission..... 27—Emperor William of Germany is made a Field Marshal in the British army.Verdi the great Italian composer died.

February 1—The body of Queen Victoria is removed from Cowes, Isle of Wight, to Portsmouth. The Naval pageant was very inspiring, ten miles of war vessels being in line.....2—Lieut. Hicken and a detachment of thirty men of the thirty-fourth regiment are surprised by insurgents while crossing a river in the island of Cebu, and five Americans are killed, four wounded and two are missing.....The funeral

procession of Queen Victoria passes through London streets and the remains are borne to Windsor for burial in the mausoleum at Frogmore Park.....5—Emperor William of Germany, leaves England after his long visit, attending the death bed and funeral of Queen Victoria.It is officially stated that the total death list of the British, since the beginning of the South African War, is 12,989..... 6—The Ministers in Pekin demand that the death penalty be carried out in the case of the Chinese leaders in the Boxer outrages.....7—Queen Wilhelmina of Holland is married to Duke Henry of Macklenberg-Schwerin.....11—Former King Milan of Servia died in Vienna.16—The Chinese Court flatly refuses to carry out the requests of the foreign envoys to cause the execution of offenders.

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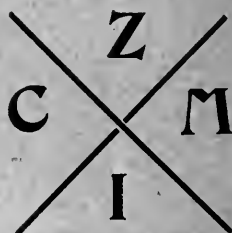
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